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## WIGMORE.

THE Castle of Wigmore, the head of the Hundred and Honour of that name, the chief seat of the great House of Mortimer, and the centre of that territorial power which made its lords so formidable to their sovereigns, and at last brought about their fall, stands in the north-west corner of the border shire of Hereford, and about eight miles on the English side of Offa's Dyke. It is one of a chain of strongholds of which Clun, Hopton, and Brampton Bryan, lay to its immediate north, and Lingen and Lyons Hall to its south; while in its rear were posted Croft and Richard's Castle, assuring to its garrison a speedy communication with the great central fortresses of Ludlow and Shrewsbury.

Most of these castles are of ancient date, and their earthworks testify to the intensity and permanence of the struggle maintained by the Welsh against the encroachments of the colony planted by the English in the latter part of the eighth century, and protected by the mighty work which still bears the name of Offa. These traces of the footsteps of the invader from beyond the Severn may still be observed along the frontier marches of the Principality from Cardiff to Hawarden, posted wherever the valleys laid open the interior of the country; nor along the whole line is there a grander or stronger military work than that for which Wigmore was celebrated long before the Normans crossed the Channel.

But the military virtues, if not triumphs, of the Welsh, identified with this district, ascend to a period before even the common ancestors of Englishmen and Normans appeared in Britain, and were exercised, though equally in vain, against even a greater foe. The great British hill-camps of Coxwall-Knoll, Caer Caradoc, Brandon, and Croft-Ambrey, are thought to be evidences of the fierce struggles of the Britons against the Roman legions, though with how little ultimate success against either Roman or Englishman, the parallel lines of Watling Street and the Dyke still give silent but overpowering testimony.

Wigmore, an English creation, bears an English name. It is first mentioned in A.D. 921, when the *Saxon Chronicle* relates that King Eadweard, in the Rogation days, that is about the 7th of May, "commanded the burgh at Wisingamere to be built." That this command was very rapidly as well as very completely obeyed, is clear from the fact, stated by the same authority, that in the same year, probably at the commencement of autumn, the Danes with a great army laid siege to the new burgh, "beset it round about, and fought against it far in the day, and took the cattle about it; and, nevertheless, the men defended the burgh who were therein, and then they (the Danes) abandoned the burgh and went away." A strong place which was constructed in five months could not have been a work in masonry, and scarcely in dry walling; but with a proper force of men the earthworks of the mound and inner area might have been executed in that time. But earthworks alone would not have held an army of active Danes at bay. The slopes must have been strengthened with palisades, so as to protect the garrison and enable them to keep the enemy at a moderate distance. Fire was scarcely practicable, as the wood employed must have been green. Moreover, however hard Edward's soldiers may have worked, it is scarcely probable that they could have done more than throw up the burgh proper, or mound, and the banks containing the smaller area attached to

it, or have prepared palisades for a larger front, even if formed. We are told that when Queen Æthelflæd's warriors, in A.D. 916, took Brecenanmere, or Brecknock, by storm, they captured there the King's wife with thirty-four persons. The Burgh of Brecknock, therefore, held probably but a small garrison; and its mound and inner circle, the parts, no doubt, then defended, are not, in point of size, greater than those of Wigmore, for which certainly one hundred and fifty to two hundred men would form, for a short time, a sufficient garrison. It was, then, to the passive strength of this position, and to its narrow front, that they owed their safety. The cattle taken probably pastured at the foot of the mound and upper area, within what is now the lower ward of the Castle; then, no doubt, but slightly protected.

Of the Lords of Wigmore during the century following the Danish attack nothing is recorded, but the castle is named in *Domesday*. Ralph de Mortemer then held Wigmore. Edward had held it. There was half a hyde there within which was the castle. Ralph held the castle. William the Earl (of Hereford) made it on the waste land called Merestun, which Gunnent held in the time of King Edward. There were two hydes geldable. Ralph had in demesne two plough-lands and four serfs. The burgh there paid seven pounds. No doubt the earlier castle had been destroyed, that is, the destructible part of it, and William Fitz Osbern had restored it. That earl had been active in subduing the Welsh insurrection of 1068-9, and in reward for the services of Ralph de Mortimer on this occasion, and in putting down Edric the Forester, he had the grant recorded in *Domesday*. Dugdale says that he actually besieged Edric in the castle and took it, and thus laid the foundation of the greatness of his family as Lords of the March; but though Ralph de Mortemer put down Edric, there is no evidence that the latter ever owned or held out Wigmore.

The possession of so strong a country, and at the same time of so exposed a frontier was the secret of the

Marcher independence. It was a dangerous power, often selfishly exercised, inasmuch as the lords combined frequently with the public enemy to gain their private ends against the sovereign. At all times, also, it stood in the way of an equal administration of justice, and much retarded the consolidation of the empire.

Happily for the greatness of England, Edward I not only saw this, but on coming to the Crown made that consolidation his earliest care. He saw that so long as Wales remained an insurrectionary power, so long would the Marchers be independent and not to be relied upon as subjects; and with that bold sagacity which marked his character, he proceeded not merely to put down insurrection as it rose, but to cut off its root. This he attained in 1276-1282, by the destruction of Llewelyn and the erection of the castles of Flint, Denbigh, Ruthin, Conway, Beaumaris, Carnarvon, and Harlech, and the restoration or recovery of those of Hawarden, Rhuddlan, Eulo, Chirk, Bere, Dinas Brân, the tower of Dolbadarn, and some others.

Next, as occasion served, he reduced the Marcher prerogatives, of which a very memorable instance occurred about 1292, when he took advantage of a petty war between De Clare and De Bohun, on the borders of Morganwg, to confiscate the estates of both, which he then regranted, withholding their most objectionable privileges. At the same time, by engaging in the Scottish wars, he both drew from Wales her best men and employed them in the service of England, and opened to the Marchers a safe field for their military prowess.

RALPH, the first English Mortimer, died seized of above one hundred and thirty manors, of which sixty-nine lay in Hereford and Salop. HUGH, his son, held also the castles of Cleobury and Bridgenorth, and was active in opposition to Henry II, who laid siege at once to his three castles and so brought him to terms. He died in penitence as a canon of Wigmore Abbey in 1185, having confirmed and much augmented his father's grants thereto. He was buried before the high altar.



Lord Hugh is reputed to have built the castles of Carmarthen, Mapudrith, and Cameron,<sup>1</sup> whichever those latter may be, in South Wales, and therefore may well have been the author of the Norman work still to be traced around the outer ward of Wigmore.

ROGER, his son, seems to have found full employment in keeping down the Welsh. He died 1215, and was succeeded by his son Hugh.

HUGH, the fourth lord, adhered to King John. In his time Llewelyn attended a conference at Wigmore. He held for the king the castles of Stratton-dale and Holgot in Salop. He died from wounds received in a tournament, 1227; and was succeeded by his brother.

RALPH, fifth lord, flourished in the first half of the reign of Henry III, very turbulent on the Marches. He built in Melenydd the castles of Keventles and Knoclas, and to them added a social strength, marrying dark Gwladys, Llewelyn's daughter, widow of Reginald de Braose. He died 1246.

ROGER, his son, eighth lord, took a lead in Welsh affairs, but with no great success. Llewelyn took four of his castles, Melenydd, Keventles, Radnor, and another. He adhered to Henry, fought at Northampton, and had to flee from Lewes. He aided in the flight of Prince Edward from Hereford, brought him to Wigmore, had a command at Evesham, and for his services received the earldom of Oxford, opposing on that account the wise restoration proposed by the Dictum de Kenilworth. It was he who at that celebrated castle held the famous tournament, in honour of which the great gate house, it is thought, gained its name of Mortimer Tower. It has been supposed that he rebuilt the Castle of Wigmore, but most of the work now seen seems of a rather later date. He died in 1282-3, and, said his epitaph at Wigmore—

Hunc dum viverat, vi Wallia tota timebat.

EDMUND, seventh lord, eldest surviving son, succeeded, and commenced his career by attacking the

<sup>1</sup> Castell Mab Uchtryd and Castell Cymaron of the Welsh chronicles.—Ed. *Arch. Camb.*

Welsh at Builth, and receiving and transmitting Llewelyn's head to the king. As some suspicion attached to his loyalty owing to his Welsh blood, he was particularly active in quelling the disturbances that followed on the death of the prince, and it was in putting down one of them in 1303-4, also at Builth, that he received a wound of which he soon after died at Wigmore.

ROGER, eighth lord, styled Lord Mortimor of Wigmore, and created Earl of March in 1328; he served both in Ireland and Scotland. He was governor of Builth Castle, took Cardiff from Hugh le Dispenser, and had a grant of Clun. He joined the party of Thomas of Lancaster against Edward II, had a narrow escape for his life while in prison, and in gratitude built St. Peter's Chapel in the outer ward of Ludlow Castle. In 1322, after the battle of Boroughbridge, he fled to France, and the king seized on Wigmore, causing an inventory to be drawn up of its contents by John de Cherleton, the keeper. There were springholds, the artillery of the age, cross-bows, English and Oriental armour and weapons, a chess-board and a board for talles and draughts, five peacocks in the courtyard, and grain and cattle in quantity. On the earl's return, followed his intimacy with the "she-wolf of France," his acquisition of a prodigious number of manors in England, Wales, and Ireland, his seizure at Nottingham Castle, his attainder, and his execution by hanging in 1330. It seems probable that this lord rebuilt the castle, superseding the Norman work by that, in the Decorated style, which still remains.

EDMUND, his son, did not recover the earldom. He died young a few months after his father, in 1331, leaving a son a minor.

ROGER, tenth lord, who succeeded, had livery of Wigmore Castle before he came of age. He obtained the reversal of the attainder and the restoration of the earldom of March in 1352. He served Edward III in France, recovered much of the Welsh property, and added to it Ludlow and other estates coming by his

grandmother, the heiress of Genville; and finally died 1360, being then commander of the English forces in Burgundy.

EDMUND, eleventh Lord, and third Earl of March, his son, succeeded. His abilities were early turned to account by Edward, who employed him while under age in negotiating a peace with France, and afterwards as Lieutenant of Ireland. He married Philippa, heiress of Lionel, Duke of Clarence, and thus maintained the ancient honours and influence of his name. He died at Cork 1381.

ROGER, his eldest son, became fourth Earl of March. He was by Richard II made Lieutenant of Ireland, and by descent from the Duke of Clarence declared heir of the Crown. His service was entirely in Ireland, where he was slain. He was followed by Edmund his son.

EDMUND, fifth and last Earl of March, was regarded with excessive jealousy by Henry IV, as heir to the throne, and was kept during his reign under surveillance. Henry V, however, employed him in Normandy, and in the next reign he, like his immediate forefathers, became Lieutenant of Ireland. He died 1425, aged twenty-four years, and with him ended the male line of Mortimer of Wigmore.

Among the castles returned as held by him at his death in the Marches, were Blaenlevenny, Builth, Clifford, Dinas by Talgarth, Dolveren, Denbigh, Knoclas, Kevenles, Ludlow, Montgomery, Norton, Nerberth, Raidrey, Radnor, Usk, and Wigmore.

Richard Duke of York, as his sister's son, was heir of the vast estates of the Mortimers, and transmitted them to his son Edward IV, when all became merged in the crown. It was from the Honour of Wigmore that Edward raised most of the power that enabled him to defeat Owen Tudor at no great distance from the Castle, and still nearer to Mortimer's Cross. The Castle remained in the crown till granted away by Elizabeth. In 1601 it was purchased by Thomas Harley, and in 1643 dismantled by the parliamentary forces, since which it has been a gradually diminishing ruin.

## THE CASTLE.

The tract of high and wooded land which lies towards the Radnorshire border, between the waters of the Teme and the Lugg, converges and descends towards the east until it forms a long spit or spur of rock which terminates in the knoll now occupied by the parish church of Wigmore. This ridge, strait, steep, and well defined, is bounded on the south by a narrow valley, down which descends a brook from the high ground of Wigmore Rolls, to fall, just below the church, into the Allcox brook. To the north the ridge is still more strongly protected by the broad expanse that probably gave its termination to the name of the place, and is still called, by reduplication, Wigmore Moor and Lake, and Leinthal Lake; formerly, as their names import, watery tracts, and which are still alternately drained and flooded by the united channels of the Clun and the Teme on their way to Ludlow.

Low on the ridge, and astride upon and occupying its whole breadth, is what remains of the Castle. Those who selected the spot were attracted by an immense depression, clear, sharp, and steep, as if cut by art, which here traverses the ridge, and cuts off its eastern portion from the higher and broader ground to the west. Upon the eastern verge of this ravine is piled up a mound of earth, in form conical, and about 30 ft. high, above its rocky base, though 100 ft. or more above the bottom of the ravine. The mound is about 30 ft. diameter at its flat top. It is probable that when this was formed the natural ravine was slightly deepened, and on the near side rendered steeper by art.

Close east of the mound, and above 40 ft. below its top, is a roughly oval area, about 100 ft. east and west by 50 ft. north and south, encircled by a bank of earth, outside of which was a ditch, which included also the mound, and was probably the work thrown up by King Edward, and so gallantly held against the Danes. It

is very strong, the ground falling away steeply on every side, and especially to the north and west. Upon the mound stood the Norman shell-keep; the oval contained within a wall, most of which remains, was the inner ward. The mound and its appended oval stood within, and partly on, the edge of a far larger area, which included the slopes, and extended nearly to the base of the hill, towards the south and south-east, and on those sides protected the citadel. Towards the north and the west the steepness of the ground rendered a second line of defence unnecessary, and the mound and its oval formed there a part of the outer enceinte. This second area was also covered by a ditch which descended from the south side of the mound, and from the north-east part of the oval, and thus formed the outer ward of the Castle, in which probably were pastured the cattle driven off by the Danes. The Normans enclosed this also within a wall. This ward was covered by a deep and wide ditch, wholly artificial; and this again, at one point, by a second ditch across the ridge, towards the south. Within the outer ward, attached to the southern and south-eastern slope of the inner ward, was an enclosure of moderate area, taken, of course, out of the outer ward. The earthworks of this are slight, and it seems to be wholly of Norman origin, and intended as a middle ward.

Thus, then, the original work was composed of a mound with a deep ravine to its west, and placed on the edge of, and in part within, an oval area on its east, the whole encircled by a common ditch. Then, as the mound stood on the edge of the inner ward, so the mound and inner ward together stood on the edge of the outer ward, which covered them to the south and east, and included an area strong indeed, but which required a considerable garrison to defend it. The outermost and partial ditch, as well as the middle ward, were probably later works.

The Norman who first took possession of these formidable works evidently laid his additions upon the

English lines, either he or his successor superseding the timber palisades by walls of masonry. Upon the summit of the mound he built, as the foundations still shew, a circular or polygonal tower as a keep. From thence a curtain-wall sprang from its opposite sides and encircled the small eastern area, forming the inner ward. The wall was so placed that it became a revetment to the old bank, which thus took a place as a sort of ramp within the area. The apex of the area, that is, the end opposite to the mound, was capped by what appears to have been a round tower, of which only a heap of ruin remains. North of this, the curtain, which was the outer wall, is still seen to be of considerable strength. What remains is about 6 ft. thick and 30 ft. high, and is strengthened outside by a square mural buttress or bastion. To the south a large window-opening and some cross-walls indicate a domestic building. At the south-west angle, next to the mound, is a fragment of a lofty tower containing a well-stair. This marks the junction of one end of the outer curtain with the wall of the inner ward, as the ruined round tower does of its other end. Near this, in the south wall, much choked with rubbish, is an opening with a low, pointed arch, once the gateway between the inner and the outer ward, and which, combined with various indications to be observed in the remaining fragments of the curtain and its tower, shews that, whatever may have been the Norman defences of this ward, they were removed and replaced by what is now seen in the Decorated period.

The tower, of which a tall fragment remains on the south-western side of the inner ward, marks the point of junction between the wall of that ward, the keep, and the wall of the outer ward. This latter wall, descending the steep natural slope, protects the inner ward gate from the west, and shews what appears to have been a postern, and beyond it a rectangular mural tower of bold projection, and marked outside by a bold cordon above its base. This is evidently an original Norman tower. Beyond it, being the southern wall of

the ward, the Norman work is distinctly seen. The wall was in process of being rebuilt, and its imperfect junction with the new work is apparent. Of this later date is a curious large rectangular building, on the wall, of bold projection, and divided by a cross-wall into an eastern and a western chamber. It was of two floors, and below them a basement which has been vaulted over and fitted with exterior steps and doorways in the Perpendicular period. The building itself is early and excellent Decorated, as shewn especially by the form and detail of a pair of two-light windows. From this tower the curtain, of the same date, extends to the great gate-house which is to the south-east. This is much broken. It is rectangular, with a portal-vault below and two chambers above; one for the working of the outer, and one for that of the inner portcullis. The rib of the central portal remains, with a drop-arch and a square portcullis groove. In the inner chamber is seen part of a large fireplace with a good Decorated hood. Only one portal-arch remains, but from its position it is pretty clear that there were three. The archway is much choked with rubbish. From the great gate-house the curtain curves sharply towards the north, enclosing the east face of the ward. Upon it is a bold half-round tower, of which the lower part, well seen from the ditch, and probably solid, is very perfect. It rises only to the level of the ward. Thence the curtain turns the north-east corner of the ward to the remains of a polygonal tower, or more probably a square tower with the angles boldly chamfered; and from this it ascended the slope so as to join the inner ward at its north-east angle, where the traces have been mentioned of a large and probably round tower; and thus is completed the circuit of the outer ward.

The middle ward is less easily traced. It seems to have been concentric with the outer ward; like it, appended to the south-east face of the inner ward, but of much smaller area, and much of that area occupied by the steep hill-side.

The most considerable remains of its wall are towards



the south-east, and it probably had, on this side, a ditch of its own. The hall and other of the domestic buildings seem to have stood here, on the level part, judging from the very rude outline of the foundations.

Besides these defences, along the east front of the works of the outer ward is a second ditch, carried across the ridge, here very low. Between the two ditches is a platform of no great breadth, the rear of which forms the counterscarp of the outer ward ditch, while the front is scarped into three solid, half-round bastions of earth, the outline of which is followed by the counterscarp of the outer ditch. The figure of this earthwork and the freshness of the cutting shew that the whole is a late addition, probably by the latter Mortimers, to cover the foot of the outer wall, and, no doubt, strongly palisaded. Again, in advance about a hundred yards on this front, and lower down the hill, a deep ditch has been cut across the ridge, and its contents thrown inwards as a high and steep bank. Again, in advance of this line of defence, the hill, for sixty or seventy yards, is scarred with other earthworks of an uncertain and subordinate character and purpose, but evidently old.

A good deal of masonry remains standing in various parts of the Castle area, and, no doubt, the main foundations of the whole fortress could, with a little labour, be exposed. Although most of this masonry is of Decorated date, there is evidence that a good deal of it is built upon the Norman outlines; and probably, if search were made, a good deal of buried Norman work would be exposed; and it would be shewn, as indeed it now is, to some extent, that the Norman castle covered pretty much the area of the present works.

With the exception of the Norman tower and wall above mentioned, the masonry above ground seems of Decorated date and of excellent character. Enough remains to shew, that with the slight exceptions already mentioned, the whole castle was rebuilt in the Decorated period in the earlier part of the fourteenth century. The work is of a very substantial character, and the appearance of the castle when complete, with its large

enceinte, deep ditches, and lofty inner ward and keep, must have been grand. The main approach lay from the east. The road branched off from the Watling Street and was carried along the south side of the ridge, between the high ground and the brook, on a sort of shelf commanded by the works along the ridge.

It is evident that the earliest fortress was confined to the mound and the small area immediately attached to it, but that the defences of the outer area were speedily added to provide space for flocks, herds, and herdsmen, and a sufficient garrison. The defences, in so thickly wooded a country, would probably be of timber.

Whether the earliest Norman Lord erected works in masonry is doubtful; probably not. Probably these were added by his successor at the end of the eleventh or early in the twelfth century. So protected it must have been very nearly impregnable. The walls of the keep and inner ward were quite out of the reach of any catapult, ram, or temporary wooden tower, owing to the steepness of the ground outside. Probably also the wet character of the low ground to the north and south would effectually cover those fronts, as the ravine would the west front. To the east the ground was firm and the country around open, but here the artificer's defences were multiplied.

The parish church was no doubt built by the Mortimers, though it contains no record of them either in tombs, arms, or inscriptions. It is of large size, and much of the north wall of the nave at its west end is of herringbone masonry, and an unusually extensive example of it. The opposite or south wall, though faced inside and out with modern plaster, exhibits, high up, a Norman loop, and is evidently of the same, rather early Norman date. It is curious that a rural church of the Norman period should have been laid out with walls so high and a span so considerable. Possibly this was intended for the seat of the religious house which Ralph, the first Mortimer, founded before his death, and which was known as Wigmore Abbey.

G. T. C.

### THE MONUMENT OF KING PABO AT LLANBABO CHURCH, ANGLESEY.

THE little Church of Llanbabo is situate about two and a half miles distant, south-west of the Rhos Goch railway station on the Anglesey Central Railway from Gaerwen Junction to Amlwch. In the fields by the sides of the road are two *meini hirion*, or sepulchral pillar stones. One of these is three feet eight inches in height, one foot wide, and four inches and a half thick. The other is six feet five inches in height, one foot thick, two feet nine inches in width at the base, and seven inches wide at the top, and very irregular in shape. These sepulchral memorial stones abound in Anglesey, many are noticed in the Ordnance map, many are not. Having passed these we reach the Church of Llanbabo. This is a lowly and unpretending structure of one pace only, without external division between chancel and nave. The roof is divided by principals into five bays. At the west end is a primitive rude bell-cot for one bell. The church is a structure of the fourteenth century, built evidently on the site of a more ancient church, indications of which may be observed in Norman mouldings, and sculptured heads embedded in the wall over the south door. In the north wall of the chancel is a low side window, formerly used by the friars who traversed the country for "utter confession." The east window is late Decorated, with flowing tracery in the head, and a hood moulding over. The font is rude, plain, and circular, on a low base, and is only six inches in depth.

Set upright against the south wall of the nave, near the south door, is the sepulchral effigy, partly incised and partly in very low and flat relief, of a king. The stone on which this effigy appears is five feet ten inches in length, two feet six inches in width, and six inches

in thickness. It is of a slaty or schistous kind. The head of the effigy is crowned with a simple circlet, surmounted by three *fleurs-de-lis*, the hair of the head is wavy, and the chin bearded. In the left hand a sceptre is held. The regal habiliments consist of a tunic worked in numerous parallel folds, belted round the waist, the end of the belt hanging down in front to the feet. The tunic has pocket-hole openings at the side. Over the tunic is worn the regal *pallium* or mantle. The neck is bare. The head appears within an ogee-shaped arch foliated. The inscription, in Longobardic letters, is imperfect.

This monument is commemorative of an ancient British Prince, *Pabo Post Prydain*, who is said to have flourished in the middle of the fifth century. An account of its discovery appears in the second volume of the *Cambrian Register*, as follows, in a letter from Mr. Lewis Morris to Mr. Carte, in which the former writes:—"There was an ancient tradition in the parish of Llanbabo, in Anglesey, that Pabo with his son and daughter were buried in that churchyard, opposite to certain faces that were carved in the wall, and to be seen at this day. In King Charles the Second's time or thereabouts (as I was informed) the sexton happening to dig a grave against one of the carved faces, at about six or seven feet deep, found a flat grave-stone, one corner of which he picked and demolished a few letters, before he knew what it was; the stone was then removed into the quire, where it hath remained ever since, and of which I have a copy among my papers. It hath on it the figure of a man in long robes, with a coronet on his head and a sceptre in his hand, with a long beard and a Latin inscription neatly cut basso-relievo-wise on one edge of the stone in these very letters that you call Saxon, *Hic Jacet Pabo*, etc. I copied it with my own hands, but I have not the inscription by me, I do not remember it at all."

Of the inscription, now much defaced, the words *Post Pryd* are most visible. From the absence of the

hood about the neck and shoulders, this effigy is evidently anterior to the reign of Richard II, and may fairly be ascribed to the reign of Edward III, or about the middle of the fourteenth century. As the church was then rebuilt, this appears to have been at the same time sculptured as commemorative of a prince supposed to be there buried, who it was believed flourished nine centuries before.

A rude woodcut of this effigy appears in Smith and Meyrick's *Ancient Costume of the British Isles*. A rude engraving of it is given in the second edition of Rowlands' *Mona Antiqua*, and if my memory fails not, a more correct delineation illustrates one of the volumes of the *Journal* of the Cambrian Archæological Association.

This is not the only monumental effigy of a monarch executed centuries after his decease. The brass demi-effigy of a king in Wimborne Minster commemorative of Ethelred, one of the Saxon kings, who died A.D. 871, is a work of the fifteenth century, the inscription, on a brass plate beneath, of the seventeenth century.

In Gloucester Cathedral is the commemorative effigy, on and under a canopied tomb, of Osric, King of Northumbria, who died A.D. 729, the details of whose dress evince it to have been executed in the reign of Henry VIII, or early in the sixteenth century.

The sculptor who designed and executed this monumental record at Llanbabo appears also to have sculptured that in Llaniestyn Church, near Beaumaris, commemorative of St. Iestyn, my notes on which I will forward for insertion.

MATTHEW HOLBECHE BLOXAM.

Rugby.

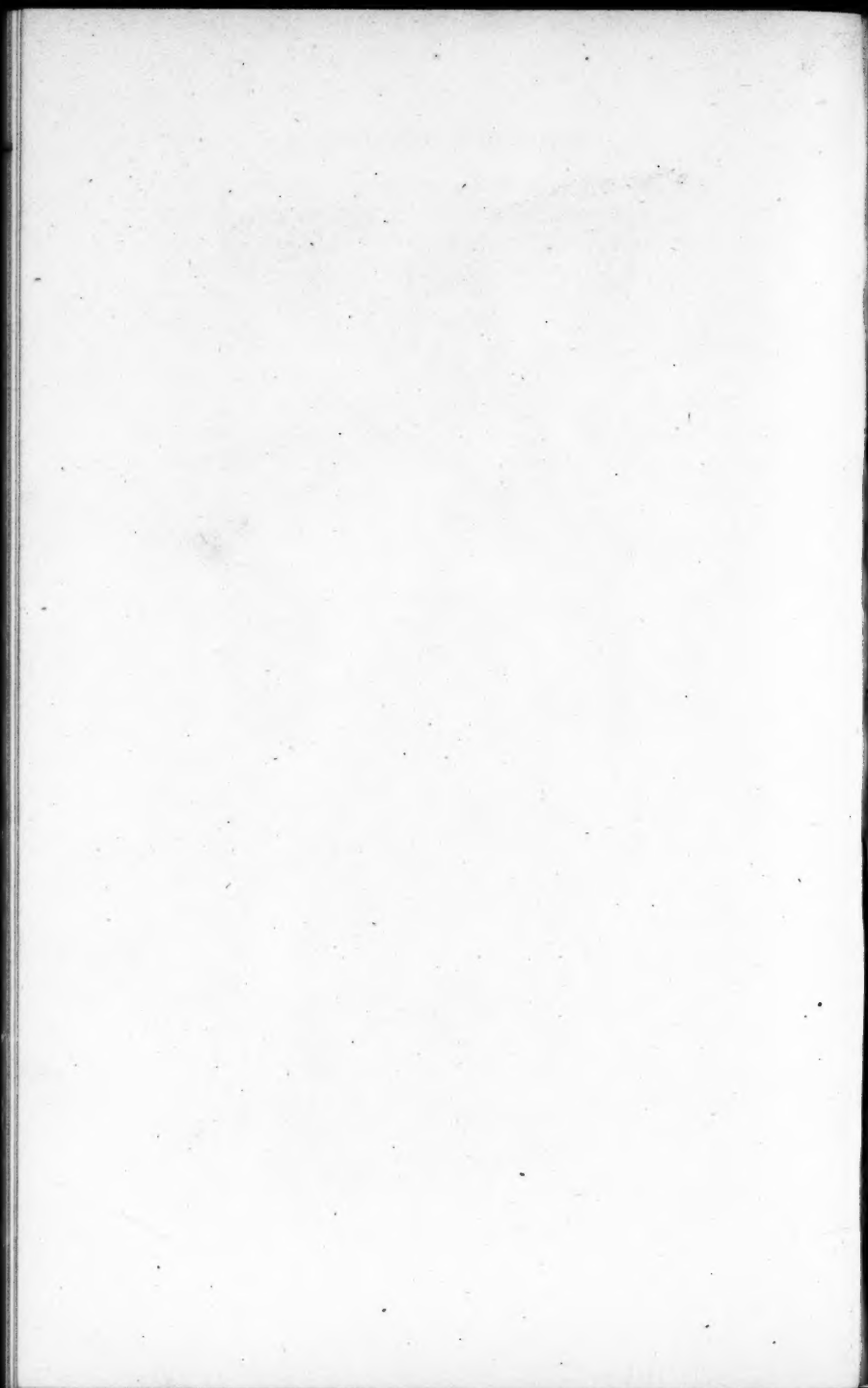
<sup>1</sup> The engraving alluded to is reproduced to accompany this paper.  
—Ed. *Arch. Camb.*



*Tomb at Llanbabo*

*J. H. L. H. H. H. H.*







## STUDIES IN CYMRIC PHILOLOGY.

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## NO. III.

IN preparing the series of philological notes of which this paper is a continuation, it is not my plan to arrange them methodically, or according to connection of subject, but rather to discuss each question as it occurs, or whenever sufficient data for its discussion have been found.

XXI. In the earliest examples of Welsh writing, there is a remarkable fluctuation, in many words, between *o*, *e*, and *i*. This I venture to explain by saying that in the early unsettled orthography, each of these letters, besides its usual sound as in Latin, was made to represent a sound for which the Latin alphabet had no distinctive character; I mean the neutral vowel either pure or in some of its modifications, in other words, something of the class known as obscure vowels. In support of this view I observe that from some time in the thirteenth century on we find *y* regularly replacing *o*, *e*, and *i* in these cases of fluctuation, and that it is in precisely these cases that *y* has its obscure sound in modern Welsh.

In the Oxford and Cambridge Glosses *i* occurs most frequently in the places now occupied by the obscure *y*, though there are many examples of *e* and *o*. In the Luxemburg Glosses *o* is generally found in such places. In the Venedotian Laws *e* decidedly predominates. In the *Black Book of Carmarthen* *i* predominates in some pieces and *y* in others.

Examples: *bodin* in the glosses, *bedin* in the Laws (104), *bitin* in the *Black Book* (55), now *byddin*, army; *do-* and *di-* in the glosses, *de-*, rarely *do-*, in the Laws

(2,124), *di-* and *dy-* in the *Black Book* (10), now *dy*, synonymous with Latin *ad*; *con-* and *cen-* in the glosses, *ken* in the *Laws* (36), *cin-* and *cyn-* in the *Black Book* (4), now *cyn-*, equivalent to Latin *con*; *Ougen* and *Eugein* in *Chronicum Cambriae* (x and 9), *Owein* in the *Black Book* (49), later *Ywain*, *Owen*; *Broceniauc* and *Bricheniauc* in *Chron. Camb.* (13, 16.), *Brecheniauc* in *Annales Cambriae* (32), now *Brycheiniog*, *Brecknock*; *Cinan* in *Chron. Camb.* (12), *Kenan* and *Conanus* in *Ann. Camb.* (12, 32), later *Cynan*, a personal name; *Rodarcus* in *Vita Merlini*, *Retherc* in the *Laws* (104,) *Ryderch* and *Ritech* (leg. *Riterch*) in the *Black Book* (19, 21), modern *Rhydderch*; etc. This fluctuation between *o*, *e*, and *i* (rarely *a* or *u*) can be illustrated at indefinite length, being in fact co-extensive with the prevalence of the obscure *y* in later orthography.

In modern Welsh *y* has two sounds. In final syllables, in most monosyllables, and in the diphthong *wy*, it has a slender sound like that of English *i* in *him*, not quite so slender as the Welsh *i* is sometimes heard. In other situations, with few exceptions, it has an obscure sound. This, as heard in most parts of Wales, is simply the neutral vowel; but in some districts it does not differ widely from the slender *y*, and yet may be said to approximate to the neutral vowel. Some have discarded the obscure sound of *y*, and held that it is of very recent origin; but this is an egregious error.

The distinguished Edward Lluyd carefully dotted the *y* in all those cases where it now has the obscure sound; and that it was the neutral vowel nearly two centuries ago appears from his statement that *y* when dotted was to be pronounced "as the English *i* in the words *third*, *bird*; *o* in *honey*, *money*; *u* in *mud*, *must*" (*Arch. Brit.* 2).

In middle Welsh *y* had two sounds as now. One was a slender sound, for as such it attenuated a preceding *a*; thus *gelyn*, enemy, from *gal*; *gwledyd*, i. e. *gwledydd*, countries, from *gwlad*; etc. The other was an obscure sound, which obtained even in final syllable.

bles in cases where it is now suppressed in orthography, thus *gwaladyr*, ruler, modern *gwaladr*; *trwyadyl*, sprightly, modern *trwyadl* (*Herg.* 230). These words, and others of like endings, are derivatives; hence if *y* had been slender here it would, by a law of umlaut in Welsh, have attenuated the preceding *a*. It must be the neutral vowel, or something closely approximating to it, that *y* represents in such middle Welsh examples as *aryf* for *arf*, arm, *dyragon* for *dragon*, dragon (*Myv.* i, 161), and *baryflwyt* for *barflwyd*, gray-bearded (*Herg.* 244). In verse *aryf* is a monosyllable, *baryflwyt* a disyllable, etc.; the *y* in such cases being simply inserted to mark the quasi syllabification arising from the imperfect joining of two consonants, as if in English we should sometimes find *chasum* written for *chasm*. In such cases the neutral vowel, very short, is what we naturally hear. Again, in Codex B of Brut Gr. ab Arthur, which bears marks of the Demetian dialect, we find such spellings as *gyireu* for *geireu* (*Myv.* ii, 258), *dryigeu* for *dreigeu* (262), *kyissaw* for *keissaw* (271), *anyirif* for *aneirif* (334), etc. This singular diphthong, *yi*, is explained by the fact that in some parts of South Wales, at least, the *ei* in these words is still pronounced as if *e* represented the neutral vowel.

Add these indications to those before seen in the earlier orthography, and I think a high antiquity will be considered as fairly established for the neutral vowel in Welsh. In the oldest copy of the Laws the secondary office of representing it, as before stated, was assigned to *e*; but the slender *y* was already in use. This distinction of *y* and *e* coincided everywhere so exactly with the modern distinction between the two sounds of *y*, as to afford one of the most striking illustrations of the slowness with which the Welsh language has changed for the last seven hundred years. Thus *tredyd* (60), third; *hyd* (286), hart, plural *hedhod* (38); *e dyn* (50), the man, plural *denyon* (18); *en llys* (10), in the palace; etc.

XXII. In the glosses we find *mogou*, i. e. *mongou*, mo-



dern *myngau*, plural of *mwng*, mane; also *lichou* (incorrectly printed *laichou* in the first edition of Zeuss), modern *llychau*, plural of *llwch*, lake (*luch*, in Stevenson's *Nennius*, referred to the tenth century); also *creman*, modern *cryman*, reaping-hook, from *crwm*, bent. Here we see the obscure *o*, *i*, and *e* replaced by the later *y* obscure; and it becomes apparent that in old Welsh, as now, the umlaut of *u* (*w*) was an obscure vowel, at least in cases where the first vowel of the added syllable was not slender.

XXIII. The ingenious author of the *Literature of the Kymry* has unaccountably fallen into the error (453) of supposing that *dd*, as a sign for the infected *d* sound, was not in use before it was adopted by Dr. Davies, or until after 1620. By this error, which amounts to more than 200 years, he has widely misled himself and others in judging of the antiquity of certain MSS. As authority for his statement he refers to Llyud; but in justice to Llyud it should be noted that what he does say (*Arch. Brit.* 227) is that "*dd* was introduced to express this sound about the year 1400." In fact it had begun to be used somewhat earlier; for it appears in the *Record of Carnarvon*, which is authoritatively referred to the fourteenth century (Z. 139).

XXIV. In Codex A of the Laws *dh* is not unfrequently used for *th*, and sometimes also, as if by a confusion of the two sounds, for what is now *dd*. But as a distinctive character for the latter sound *dh* does not appear to have been regularly used till modern times. William Salesbury in 1567 expressed a regret that it had not been adopted in preference to *dd*. Llyud tells us that "in the reign of Queen Elizabeth, Dr. J. D. Rhys, Dr. D. Powel, and others used *dh*, which was afterwards rejected by Dr. Davies and *dd* restored."

The supposed examples of this use of *dh* cited by Zeuss from the printed edition of the *Mabinogion* (with a query as to whether they are to be found in the MSS.) are all deceptive. They are *nodho*, *rodho*, *rodhom*, *rydhau*, *rydhaa*, *rydhaf*, *rydhaer*. In every one of

these examples the *h* was intended by the scribe to be pronounced separately from the *d*. The first three belong to the present subjunctive, which in middle Welsh, very commonly inserts *h* before the terminations (Z. 512); thus *nodho*, i. e. *nodd-ho*, modern *noddo*. The remaining four are parts of the same derivative verb in *-äu*, and all verbs of this class often insert *h* before the final *a* of the stem.

xxv. In the earliest Welsh MSS. *u* (or *v*) represents two vowel sounds. One was the sound of the modern English *oo*. To distinguish this a *v*, modified so as to resemble the figure 6, was introduced in the latter half of the thirteenth century, and this afterwards gave place to *w*. To express the other sound, *u* was retained. It was probably the sound of the modern French *u*. It came generally from primitive *ō* or *ū*; thus *dydd sul*, dies solis, *dydd llun*, dies lunae. In modern Welsh it does not differ from the slender *y*; but it would be contrary to the evidence to assume, as some have done, that the same thing was true in middle Welsh. For example, *punt* and *hynt* now rhyme perfectly; but the mediæval poets carefully kept *y* and *u* separate in their rhymes. Moreover *y*, as representing a slender sound closely approaching *i*, regularly attenuated a preceding radical *a*, but *u* did not produce this effect; thus *iachus*, healthful, *iechyd*, health, both from *iach*, healthy.

xxvi. Dr. Owen Pughe says we sometimes find *-i* in early writers as a termination of the third person singular, present (or future) indicative active. I have not found it. But of *-i* for the usual *-ei* (modern *-ai*) of the imperfect, I have found evident examples. Thus in the Gododin (*B. An.* 63), *Ni nodi nac ysgeth nac ysgwyt*, nor spear nor shield availed; in Gwalchmai (*Myv.* i, 198), *Amser ym ceri ef carwn Dafyd*, the while he loved me, I loved David; in Gwynfardd Brycheiniog, a poet of the twelfth and thirteenth centuries (ib. 272),

Wynpclawr, ditawr, dim ni weli,  
Pefychwys, tremwys, drwy uot Dewi.

Blank-faced, dispirited, he nothing saw,  
He brightened, he had his sight, by the will of Dewi.

This *-i* (which, by the way, is not given in Zeuss) naturally associates itself with the plural terminations, *-im*, *-ich*, *-int*, of this tense, often seen in the early poets instead of *-em*, *-ech*, *-ent*.

XXVII. In the second edition of Zeuss an attempt is made to construe *nodî*, in the line just quoted from the Gododin, as infinitive. The passage is further complicated by connecting it in construction with the next two lines, which really form an independent sentence. They are as follows :

Ny ellir anet ry vaethpwyf  
Rac ergyt catvannan catwyt.

In *vaethpwyf* we have an example of the provection of the mediae after strong consonants, which I pointed out in Art. xi, *pwyf* being for *bwyf*, food. *Catwyt* is not the perfect passive, as it has been rendered, but another form of the infinitive of *catw* (modern *cadw*, to keep, to defend), after the analogy of *dywedyd*, *dychweilyd*, etc. I find many instances where *catwyt*, or *cadwyd*, is unquestionably used as infinitive ; take the following from Einion. Wan (*Myv.* i, 335), a poet of the first half of the thirteenth century : *roi e wann yw e annwyt, a rac pob cadarn catwyt*, it is his nature to give to the weak, and to defend him against every one that is strong. This being premised, the construction of the above somewhat vexed passage becomes perfectly simple and idiomatic : *ni ellir cadw annedd rhy vaethvwyd rhag ergyd catvannan* ; it is not possible to defend a too festive house from the blow of *catvannan*.

I have left *catvannan* here untranslated, because its meaning is hardly settled. The word occurs three times in the Gododin, but is found nowhere else. In some of the MSS. it is written, in each case, *catvannau* or *cadfannau*, as if it were the plural of *cadfan* : but this word also is unknown elsewhere, except as a personal name. It is usually defined as "warrior," while *catvannan* has been rendered "warlike tumult." But without the initial infection should we not have *cat Mannan* and *cat Mannaw*? Now *Manann* was the

Gaelic and *Manaw* the Welsh name for a district at or near which the battle of Catraeth here described was fought, as well shown by Skene. It is the *Manau Guotodin* (Manaw Gododin) of Nennius. I think, therefore, we should translate thus: 'it is not possible to defend a too festive house from the blow of the host of Manann (or Manaw).'

I know that *cad* usually means battle; but, like the Irish *cath*, it also sometimes means, in the earliest Welsh, a host or array; thus in the Gododin: *gwyr a aeth Gatraeth yg cat yg gawr*, men went to Catraeth in array and with shouts.

XXVIII. It has been assumed that in the Latin *nona hora*, ninth hour (the designation of the hour ending near the middle of the afternoon), we have the originals of the two Welsh words *awr*, hour, and *nawn*, afternoon. But this would be contrary to historical laws; for primitive *ō* passed into Welsh *u*, and on the other hand Welsh *aw* came generally from primitive *ā*, sometimes from *av*. The Welsh form *awr* (*aur* in an old Welsh gloss) and the Cornish form *er* together point distinctly to *ār* as the ancient British form of this word.

As to *nawn*, it suggests the Sanskrit *navan*, nine. Dr. Aufrecht is said to have inferred that Welsh *naw*, nine, like its Sanskrit equivalent, must have ended in *n* from the fact that it often nasalises the initial of the word following it. Do we not see this earlier Welsh form still preserved in *nawn*? This will explain the anomalous Armoric *naontek*, nineteen. The Welsh *prydnawn*, afternoon-time, would thus mean, primarily, 'the time, or hour, of nine.' No doubt the Britons borrowed this mode of reckoning the hours from the Romans; but in doing so they would naturally use their own numerals.

We have an analogous case in *dawn*, gift, which is not from the Latin *donum*, for this should have given us *dun*, but indicates an original *dān*, with which we are to compare Irish *dān*, gift, and Sanskrit *dān*, gift.

XXIX. The Welsh have an historical tradition that



the original British name of *Pelagius*, that by which his adopted Latin name was suggested, was a word signifying 'sea-born,' and that, in fact, the name was *Morgan*. In this precise form the legend involves an inconsistency, which I wonder the acute Price, in writing his *History of Wales*, did not see and point out. The old Welsh form of *Morgan* was *Morcant* (*Chron. Camb.* 8), which could not mean 'sea-born.' But if we search among the known old Welsh names for one which admits of this meaning, we shall find it in *Morgen*. Now *Morgen*, in the transition to middle Welsh, not later than the eleventh century, would become disguised as *Morien*. If, then, we can find in early writers a *Morien* commemorated whose history may be shown to conform, in distinctive points, to that of *Pelagius*, we shall have a remarkable proof of the antiquity of the tradition; for it must ascend to the period when *Morien* was *Morgen*, and suggested the meaning *sea-born*. Such proof is not wanting.

In a chronicle attributed to Caradoc of Llancarvan, published among the *Iolo MSS.*, we are informed, under the date 380, that "about this period, *Morien*, the son of *Argad* the bard, flourished," that "the delusion of *Morien* (*hud Morien*) constituted one of the three ruinous delusions of the Island of Britain," and that through it "baptism and sacrifice ceased in Britain, where the whole population became unbaptised Jews." The reader of ecclesiastical history will see some exaggeration here, but he will hardly question that the "delusion of *Morien*" was the Pelagian heresy, especially after reading, a little further on, the following conclusive statement: "In 425 *St. Germanus* came from Gaul, with *St. Lupus*, to Britain, to renew baptism, sacrifice, and a right belief in Christianity, which had fallen into decay." It will be remembered that *Germanus* and *Lupus* were sent to Britain, by the bishops of Gaul, for the express purpose of resisting the Pelagian heresy, which had grown up in its interval, from 380 to 425.

xxx. The nasal infection of *t* after *n*, as in *hanner*

for *hanter*, half, including also the simple disappearance of final *t* after *n*, as in *gan* for *cant*, with, took place chiefly in the transition from old to middle Welsh. In some points this change went on further, but in others it was arrested in the twelfth century, and notably in the verb-endings *-int* (or *-ynt*) and *-ant*. In the unquestioned productions of the twelfth and later centuries we very seldom find *-in* for *-int* or *-an* for *ant*; but in a considerable portion of the literature for which a higher antiquity is claimed these contractions are quite common. It is also in the *Gododin*; and at first view this would seem to show that its composition, or that of some portions of it, could not be referred with much probability to a more remote period than the eleventh century. But on examining the examples in their connections I find evidence leading to the opposite conclusion.

I find that in all the cases where verbs with these contracted terminations occur at the end of lines, seventeen cases in all, they are made to rhyme with one another or with other parts of speech in which final *t* after *n* has likewise disappeared. I find that *-an* and *-in* (or *-yn*), where they are neither verb-endings nor contractions, occur at the end of lines over one hundred and twenty times. Now, where the number is so large, why should not an occasional verb in *-an'* or *-in'* be found rhyming with them? The natural conclusion is that the poem was composed when *-in* for *-int* and *-an* for *-ant* were yet uncommon if not unknown, that where these contractions occur in it they are due to the hands of scribes who copied after this kind of nasal infection had become popular, that is, in the eleventh century.

It is necessary to examine two particular examples which may at first sight look doubtful.

One stanza of the *Gododin*, numbered LXXXII by the translator in Skene, begins thus:—

Ef gwrthodes tres tra gwyar llynn,  
Ef lladei val deur dull ny techyn.

He repelled attack over a pool of blood,  
He smote like a hero such as yielded not.

Here a verb in *-in'* rhymes with the substantive *llynn*. Now if among so very large a number of examples in point we should find one real exception, it would necessarily show nothing more than what we knew before, namely, that in old Welsh there were already certain beginnings of the nasal infection. Really, however, there is no exception. The earlier form of *llynn*, pool, liquid (though it is *linn* in Nennius) must have been *lint*; compare Irish *lind* (Stokes' *Irish Glosses*, p. 58). This conforms to the analogy by which Welsh *plant*, children, is Irish *cland*, tribe.

Two of the stanzas of the Gododin, numbered LXXVIII and LXXXIX, are so much alike in every line except one, that they must be considered as two versions of the same original. The text of the former is in several places corrupt, utterly so in the third line; and I therefore give the other:—

Gueleys y dull o bentir a doyn,  
 Aberthach coelkerth a emdygyn;  
 Gueleys y deu oc eu tre (re) ry gwydyn  
 O eir nwython ry godessyn;  
 Gueleys y wyr tylluawr gan waur a doyn,  
 A phenn dyuynwal vrych, brein ac knoyn.

In all the translations I have seen, the *a doyn* at the end of the first line (rhyming with verbs in *-yn'*) is considered a local name, *Adoyn*. But I think there can be no reasonable doubt that it is simply a relative clause for *a doynt*, 'that came.' I translate as follows:—

I saw the array that came from Cantyre,  
 It was as victims for the sacrifice they brought themselves;  
 I saw the two who fell apart from their tribe,  
 Who by the command of Necton had offended;  
 I saw men with great wounds who had come with the morn,  
 And the head of Domhnal Brec—the ravens were biting it.

From the third line I cast out *re*, which seems to be repeated, in later spelling, in the verbal particle *ry* (here, as often, used with a relative force), and, indeed, *re* does not appear in most of the MSS. In respect to the use of *tre* (i. e. *tref*, Old Welsh *treb*) in the sense of tribe, see, in the *Book of Taliesin* (206), the example

*deudec tref yr Israel*, the twelve tribes of Israel; also compare Irish *treabh*, tribe.

In the fifth line, *y*, after *gueleys*, is evidently the pronoun *i*.

Mr. Stokes accepts Price's identification of Dyvnwal Vrych with Domhnal Brec, or, as the name was written later, Donald Brec. I therefore wonder that, with his quick eye for Northern localities, he does not discover Cantyre (*cenn tire*), of which peninsula Domhnal Brec was king, in the equivalent Welsh name *Pentir*, 'head of land,' seen, with initial infection, in the above stanza. Instead of that he proceeds to locate "the height of Adoyn," which he finds in a Dun or Down!

#### CLUNGUNFORD TUMULUS.

THE tumulus at Clungunford, from which the fragments of pottery exhibited at the Knighton meeting were taken, is one of a group of which there is another nearly perfect, and the remains apparently of one or two more at Broadward, near to where the bronze relics were found. From Clungunford, passing Broadward, Buckton, and Walford, there are five of much the same character remaining, at a varying distance of about a mile from each other, in a line so straight that the circumstance is remarkable, and could scarcely have been merely the result of accident. An explanation of this circumstance has been given by Mr. Thomas Wright, who is well acquainted with this particular locality, though I am aware that his views may not be accepted by other archæologists on all points. He has no doubt that the pottery found in the tumulus at Clungunford is all Roman, and that it is similar to pottery from Wroxeter in the Museum at Shrewsbury. To my inexperience, on comparing some of these pieces, there is a striking resemblance. He explains that "the Roman

sepulchral tumuli are generally placed near a road, and as the Roman roads usually ran in pretty straight lines this easily explains how they are now found running across the country in lines like those from Clungunford to Walford, those places having been probably two fords on a Roman road." He believes "that the tumuli in Shropshire are generally Roman," and that some of the pieces are no doubt fragments of sepulchral urns which have contained the ashes and bones from the funeral pyre. That some of the other fragments appear to belong to descriptions of pottery, of which we find fragments at Wroxeter, and which he suspects to have been of a manufacture peculiar to Shropshire, some of them made from the Severn Valley clays." It must be observed that this opinion of the pottery was given merely from seeing drawings and a description, without having seen the things themselves. The Roman road, so called Watling Street, from Wroxeter southwards runs at a distance of from a quarter to half a mile nearly parallel with, but not precisely in the line of the tumuli from Clungunford to Walford. At various other points in its course it is also skirted by tumuli at about the same distance from it as those between the above named places. Nearer to Wroxeter this road meets another ancient roadway, the Portway, running over the Longmynd, which is also skirted by a number of tumuli. Mr. Hartshorne enumerates six in about as many miles.

About thirty-five or forty years ago, an exploration was made of the Clungunford tumulus of which Mr. Hartshorne has given a detailed account in his *Salopia Antiqua*, p. 102. The relics then found have not been preserved. Since that time I have had occasion to remove portions of the same tumulus, the greater part of which had been undisturbed in the previous exploration, and have noted the appearance of the cuttings and preserved the fragments of pottery now exhibited. Drawings of some of these have been submitted to a meeting of the British Archæological Association (vide *Archæological Journal*, Dec. 31, 1863, vol. xix, p. 317).

In my own excavations I observed the two strata of wood ashes described by Mr. Hartshorne, and the heap of dark coloured mud towards the centre of the barrow which, though disturbed in the previous excavation, had not been entirely destroyed. The strata of ashes, one about two feet above the general level of the field, and the other four feet above the former, appear to run through almost the entire width of the tumulus. The strata of ashes vary in thickness from one or two to seven inches in different parts, and are slightly irregular in level, composed of wood ashes or charcoal and dark grey mud. The fire must have been of large area, and the ashes appear to have been scraped up into a heap in the centre of the tumulus, and covered up level with the earth to the length of four feet, before the second similar fire was kindled, afterwards the same process repeated; such was my impression. A section of the tumulus shows distinct strata of different descriptions of earth, as if it had been deposited at different times. Between and above the two principal strata of ashes, at various points, there are traces of smaller fires, leaving a deposit of ashes and the earth underneath burnt red. Some of these smaller strata are very irregular in level. On the south-west side of the tumulus and about sixteen feet from the outer circumference and on the lower stratum of ashes, was a sort of rude hearth composed of a few flat stones, and from two to three feet in diameter. On this hearth and extending beyond the stones had evidently been another fire. The ashes were more plentiful and the earth beneath burnt red to a greater depth. Near to this was found a large stone which has the appearance of one half of a mortar split in two. As the other half could not be discovered it was supposed that it must have been broken before it was placed in the tumulus. On the same side, ten or twelve feet from the outside, and near the upper stratum of ashes, but above it, was found the small piece of bronze, a solitary specimen of this metal, which appears to have been part of an armlet or some other

personal ornament. It had rather an elaborate pattern, much more distinct when first found, having since fallen away in green oxide. Near the same spot an animal's tooth, probably sheep's, and some bones, too much perished to determine to what they belonged. Also two teeth of horse or ox. Numerous fragments of pottery, but fragments only, are found in the ashes. The greater part of these are of grey clay, and appear to have been large mouthed vessels. There are others of different colour and form, some ornamented and some with a glaze upon them. Nothing like a perfect vessel has been found, nor was there any appearance of any ever having been deposited in a perfect state. The broken pieces appear to have been scraped up with the ashes in which they were most of them found. A bone, in pretty good preservation, was found in the lower stratum of ashes, but bones or traces of them were very rare. Another hearth similar to the one above mentioned was found on the north side of the tumulus, about sixteen feet from its edge in the upper stratum of ashes. This stratum had here become very thin, and nearly disappeared, the earth under the hearth burnt red some inches deep. It was covered with a thin layer of charcoal above, with a deposit of dark grey mud, probably animal matter. Several pieces of the usual grey pottery were found and a small piece of either bone or deer's horn. There were other traces of a similar substance in the same place.

In the account given by Mr. Hartshorne it is stated that only pieces of rude "unbaked" or "sunburnt" pottery were discovered. These pieces now exhibited at Knighton appear to me to have undoubtedly all been burnt in the fire, though perhaps submitted to very different degrees of heat, so that while some are hard and glazed, others have rather the appearance of unburnt or sunburnt clay. Some of the pieces which seemed burnt least, or not at all, I observed were those which were blackened with smoke or soot, just as would be the case in an ordinary brick kiln with the parts



which had received the least firing. It is said (*Prehistoric Times*) of the pottery found in ancient British tumuli, "The material of which they are formed is clay mixed with pebbles, and some of them have been described as 'sun-dried.' This is not the case with any of those found by Mr. Bateman, who, indeed, considers the statement to be altogether a mistake, arising from the imperfect manner in which they were burnt. In colour they are generally brown or burnt umber outside and black inside."

From the very unequal manner in which the different urns, of which these are pieces, appear to have been burnt, they could scarcely have been placed in any close fire or oven. Perhaps while in a raw state placed in the burning pyre of which they were to contain the ashes. There would then be a great difference in the degree of heat to which the various pieces would be exposed, as they might be nearer to the inside or the outer edge of the fire. On this point it is stated (*Høræ Ferales*, p. 46), "It is probable that fire was employed for this purpose" (baking the urns), "but it is doubtful whether an oven was used. The urns generally appear to have been very irregularly penetrated by fire, as though they had been placed on the open hearth, where the sides were exposed to a very unequal degree of heat. Thus the vessels of the bronze period are in the worst condition of any found, and have suffered most by time and damp, consequently it is very difficult to lift them from the graves without injuring them."

T. O. ROCKE.

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ON MONUMENTAL EFFIGIES AT BETTWS Y COED  
AND LLANRWST, NORTH WALES.

THE little church of Bettws y Coed, close to the railway station, contains one of those interesting sepulchral effigies we sometimes meet with even in the smallest churches. This effigy I made notes of last year, and a few days ago, whilst staying at Llanrwst, I proceeded to Bettws y Coed to re-examine this effigy and to correct my former notes.

It is placed under a plain pointed sepulchral arch in the north wall of the chancel, the mouldings of which arch, quarter round, clearly indicate it to be of the fourteenth century. The effigy, which is recumbent, is that of a knight or warrior clad in the defensive armour of the fourteenth century, of a rare and peculiar description; of the materials composing which little is known, the armour being of that kind called "studded."

The head of the effigy reposes on a tilting helmet worn in tournaments, the crest on which, of a large size, is that of a bird's head and beak. The head of the effigy is protected by the basinet, the common head-piece or helmet of the period; on either side of the basinet is a leaf of four foils. Attached by cordons within loops on either side of the lower border of the basinet, is the camail or tippet of mail of that description generally known as rings set edgewise, the links of mail are very perfect, five-eighths of an inch in diameter, the camail or tippet of mail covers the chin and breast; over the upper lip is worn the moustache. The shoulders are protected by epaulieres of overlapping plates, and gussets of mail cover the armpits. In front of the shoulders are roundels of plate, three inches and a half in diameter, each containing a cinqfoiled rosette, like shaped roundels appear at the bending of the elbows. The upper arms from the shoulders to the elbows are inclosed

within defensive plates of armour called brassarts or rerebraces, the elbows are protected by coudes, armour so called; the lower arms are incased within vambraces. Both the rere and vambraces are studded with button-like protuberances, three-eighths to half an inch in diameter, four rows of which are apparent on the rerebraces. Gauntlets protect the hands, which are conjoined on the breast as in prayer, and between which a heart is held; the knuckles are covered with projecting plates. Over the breastplate the short close-fitting surcoat called the jupon is worn, the skirts of the jupon are bordered by a row of oak leaves. The jupon is heraldically emblazoned with a chevron and two oak leaves in chief. Round the loins and encircling the jupon appears the bawdrick, an ornamental belt of some width; in front of the bawdrick is a small angular shaped shield three inches and a half in length by two and seven-eighths of an inch in width, this bears a chevron and two oak leaves in relief in chief. Over the upper part of the thighs and between them, seemingly attached to the breastplate and appearing below the jupon is a skirt or apron of mail. Cuisses cover the thighs and are covered with two horizontal rows of studs, the genouilleres or knee-caps are also studded; these cover the front and outside of the knees only, and are attached by means of straps. The front and exterior of the legs from the knees to the insteps are protected by jambs, defensive armour so called, studded in front. The jambs are attached to the legs by five straps, the inner portions and calves of the legs appear unprotected by defensive armour. The sollerets which cover the feet are extremely curious, they consist of laminæ or overlapping plates cut vandyck-wise. These laminæ are studded, and the sollerets pointed at the toes. The feet rest against a lion. Attached to the ankles are rowelled spurs. The legs are represented straight and not crossed. Suspended by a lace or cordon from the bawdrick on the right side of the body is an anelace or dagger sixteen inches and a half in length. On the left side the sword, of which a small portion

only remains, appears to have been fastened to the bawdrick. No shield appears to have been affixed to the left arm. In raised letters along the front or south verge of the slab on which the effigy reposes, is the following inscription :—"Hic jacet Grufyd ap Davyd Coch Agnus Dei misere me." The *misere* abbreviated for *miserere*.

Sculptured effigies, like this, represented in studded armour, are of extreme rarity, and at present I can but call to mind two. One of these is a sculptured effigy in the Abbey Church, Tewkesbury; this is apparently of the fourteenth century, and the peculiarity of this is that the cuisses or armour covering the thighs are fluted and studded.

The effigy of Sir Humphrey Littlebury in Holbeache Church, Lincolnshire, represents him with his thighs covered with cuisses semée with cinquefoil studs. The effigy at Bettws y Coed is the most perfect sculptured representation of this kind of defensive armour I have met with. It sometimes appears on incised brasses, but on these I do not dilate. Whether this armour was composed of linen, cloth, or *cuir bouilli*, leather, the latter armour spoken of by Chaucer, covered with circular plates or studs of metal, is doubtful. Philip de Comines tells us that the Dukes of Berry and Bretagne were at their ease upon their hobbies, armed only with gilt nails sewn upon satin that they might weigh the less.

Amongst other monuments in the private Gwydir Chapel, erected A.D. 1633, on the south side of the church of Llanrwst, is the sculptured recumbent effigy of a knight or armed warrior, removed hither from some other church. This represents the person of whom it is commemorative in a basinet or head piece, attached to which is a camail or tippet of mail of rings set edge-wise, the shoulders, arms, and hands are protected by epaulieres, brassarts, coudes, vambraces, and gauntlets, all of plate. In front of the armpits are rosettes of plate. The body is protected by a breastplate and

placate, or additional breastplate, attached to the former, with a skirt of traces, below which appears an apron of mail. Encircling the loins is a rich horizontal bawdrick or belt. On the right side of the body are the remains of an anelace or dagger; on the left side by a diagonal belt crossing from the right hip to the left thigh is affixed a sword; cuisses, genouilleres, jamps and solle-rets, the latter of overlapping plates pointed at the toes, protect the thighs, knees, legs, and feet, all these appear composed of plate armour. The feet rest against a lion. The head reposes on cushions,—the lowermost square, the uppermost lozenge-shaped. Between the hands a heart is held. On the verge of the slab on which the effigy reposes is an inscription in raised letters, commencing with the words “Hic jacit Howell”, etc.; this being the effigy of Howel Coetmore ab Gruffydd Vychan ab Dafydd, said to be the grandson of the above named Gruffydd ab Dafydd Goch.

There is no peculiarity to notice in the armour of this effigy, which is of a generation later than that at Bettws y Coed, and may be attributed to the reign of Henry V, whilst that at Bettws y Coed appears to be of the latter part of the reign of Edward III.<sup>1</sup>

The church of Llanrwst contains a rich and interesting rood-loft, said to have been removed thither from the Abbey of Maenan on its suppression. The crest-beams were then transposed, for that now placed on the east side of the rood-loft at Llanrwst was originally on the west side of the rood-loft. This is clearly indicated by the morticed holes in the beam in which were affixed the images of the crucified Redeemer, of St. Mary, and of St. John.

MATTHEW HOLBECHE BLOXAM.

Min y Don, Beaumaris: August 10, 1869.

<sup>1</sup> See the drawing of this monument in Lloyd Williams and Underwood's *Village Churches of Denbighshire*.

HISTORY OF THE LORDSHIP OF MAELOR GYMRAEG  
OR BROMFIELD, THE LORDSHIP OF IAL  
OR YALE, AND CHIRKLAND,

IN THE PRINCIPALITY OF POWYS FADOG.

(Continued from p. 41).

THE LORDSHIP OF MAELOR UCHAF, NOW CALLED MAELOR  
GYMRAEG OR BROMFIELD, IN THE CANTREF OF  
UWCHNANT.

As frequent reference will have to be made to this lordship in the account hereafter to be given of the provinces of Ial and Edeyrnion, and as a survey of this lordship, made by Norden in A.D. 1620, is now being published among the original documents in the *Archæologia Cambrensis*, I think it will be better to give a short account of it before going on with the history of the other provinces of the Principality of Powys Fadog. The genealogies of those families who possessed estates in the lordship previous to the year 1620, will be given, with as full particulars as I have been able to acquire, from the Harleian, Cae Cyriog, and Wynnstay MSS., in the parochial account of the province.

The lordship of Maelor Gymraeg contains sixteen manors, subdivided into forty-one seignorial townships or hamlets.

I. The manor of Rhiwfabon contains the townships of Rhiwfabon, Marchwiall, and Tref y Rug or Rhwytyrn.

II. The manor of Esclys or Esclusham contains the townships of Esclys, Bers or Bersham, Brymbo, and Cristionydd Cynwrig.

III. The manor of Dinhinlle contains the township of Dinhinlle.

IV. The manor of Eglwysegl contains the townships of Trefechan, Brochdyn or Broughton, Stansti Villa, Acton, Mortyn uwch y Clawdd or Mortyn Wallicorum, and Eurddig or Erddig.

v. The manor of Fabrorum contains the townships of Mortyn is y Clawdd or Mortyn Anglicorum, Tref Abynt, or Tref y Bynt (now Abenbury Fecham), and Bedwal.

vi. The manor of Tref y Bynt contains the townships of Abenbury, Eutyn or Eyton, Erbistog, and Sonlli.

vii. The manor of Is y Coed contains the townships of Sytton, Dytton Diffaeth, Dytton y Brain, Cae Gaedytton, Bwras Hwfa or Borasham Hwfa, Bwras Ruffri (Gruffydd) or Borasham Ruffri, Gwrtyn, Beightyn, and Eurddlys, Erddlys, Erlys or Erlisham.

viii. The manor of Wrexham Villa contains the townships of Gwreccsam Fechan, and Gwreccsam Fawr. This place was formerly called Caer Fantell, in A.D. 1291 it was called by the English *Wyrcessham*, and in 1294 *Wryttisham*.<sup>1</sup>

ix. The manor of Picill contains the manors of Picill and Seswick.

x. The manor of Cobham contains the manors of Cobham Almor, and Cobham is y Coed.

xi. and xii. The manors of Hewlington and Hem. A great part of these manors were sold to the Earl of Bridgewater.

xiii. The manor of Ridley was purchased by the said earl.

xiv. The manor of Mwyn y Clawdd or Mwynglawdd (now called Minera) contains the township of Minera.

xv. The manor of Burton contains the townships of Burton, Trefalun or Alunton, Gwersyllt, and Y Groesffordd or Gresford.

xvi. The manor and castle of Villa Leonum or Holt. The lordship of Maelor Gymraeg contains the parishes of Rhiwfabon, Marchwiall, Erbistog, Wrexham, Gresford, Holt, and Capel Ffynnon Fair.

The parish of Rhiwfabon contains the twelve townships of Coed Cristionydd, Cristionydd Cynwrig, Dinhinlle Uchaf, Dinhinlle Isaf, Mortyn uwch y Clawdd or Mortyn Wallicorum, Mortyn is y Clawdd or Mortyn Anglicorum, Bodylltyn, Rhuddallt, Belan, Hafod, and Tref Robert Llwyd.

<sup>1</sup> Willis' *Survey of St. Asaph*.



The district of Cristionydd contains about a third of the whole parish, and is divided into Y Dref Fawr or Cristionydd Cynwrig; Y Dref Fechan or Cristionydd Fechan, which is now called Dinhinlle Uchaf; and Coed Cristionydd.

About the beginning of the reign of James I the lands in the parish of Rhiwfabon were held as either freehold or copyhold, but in the reign of Charles I, were made fee-farm. At that time most of the inhabitants lived upon their own estates, which may thus be certified and known. In a hundred years afterwards many of these ancient estates were bought by strangers.<sup>1</sup> "So that all or most of the freeholders' land in the said parish is gone into three or four hands, and the ancient possessors are become tenants, and the parish is become poor, and for every twenty freeholders who had a vote for Parliament in A.D. 1660, the parish at this time, July 10, A.D. 1712, cannot find above two."<sup>2</sup>

There are two ancient camps in this parish, Y Gaerddin and Caer Dinhinlle. Y Gaerddin contains about four acres of ground, protected in some parts by one, in others by two very strong aggers and fosses. The lower agger is made of loose stones, with a wall of vast thickness on the top. Within the area are many vestiges of buildings, the habitations of those who occupied the place. It lies in the township of Bodylltyn and was given together with the manor and estate of Rhiwfabon or Watstay by Prince Madog ab Gruffydd Maelor to his second son Meredydd, Lord of Rhiwfabon. A fierce battle was fought near this camp between

<sup>1</sup> Mr. Richard Myddleton's family bought in Rhiwfabon parish,	£
from several freeholders during the civil war, lands to the	
amount of £400 . . . . .	400
Mr. Joshua Edisbury's family bought, from several freeholders	
in the said parish, to the amount of £250 . . . . .	250
Mr. Ellis Lloyd, an attorney in Ludlow, bought lands in the	
parish to the amount of £400, and as much and more in	
other places . . . . .	400
Sir John Wynn of Wynnstay bought about . . . . .	100

<sup>2</sup> Cae Cyriog MSS.

Owain Cyfeiliog, who was Prince of Upper Powys from A.D. 1148 to A.D. 1197, and the English; and the ancient Britons gained the victory, which gave rise to a beautiful poem called *Hirlas Owain*, composed by the prince himself.

The parish of Marchwial contains the townships of Sonlli and Is y Coed. The parish of Erbistog contains the township of Erbistog in Maelor Gymraeg, and the township of Maelor in Maelor Saesneg.

The parish of Wrexham contains the townships of Wrexham Regis, Wrexham Abbot, Esclys or Esclusham, Bers or Bersham, Brymbo, Mwynglawdd or Minera, Tref y Bynt or Abenbury, Stansti, Brochdyn or Broughton, Acton, Gwrtyn, Beighton, and Bwras Hwfa or Boresham Hwfa.

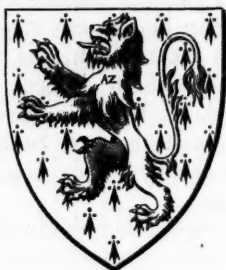
In A.D. 1200 Prince Madog ab Gruffydd Maelor gave certain lands in Wrexham, Boresham, and Acton to the Cistercian monastery of Valle Crucis, which lands formed the ecclesiastical manor of Wrexham Abbot, which was granted by Henry VIII to Sir William Pyckerynge, Knt., 29-30 Henry VIII, A.D. 1558-9, for a term of twenty-one years.<sup>1</sup>

The parish of Y Groesffordd or Gresford contains the townships of Aylmer, Trefalun or Alunton, Burton, and Llai, Y Groesffordd, Gwersyllt, Eurddig or Erddig, Eurllys, or Erllys, and Bwras Ruffri or Borasham Ruffri (Gruffydd), in Maelor Gymraeg, and the manors of Horslli and Merffordd in the lordship of Merffordd. It had formerly two chapels of ease, Holt and Y Rhosedd.

The parish of Holt contains the town and liberties of Holt, anciently called *Villa Legionum*, afterwards corrupted into *Leonum* (of the Lions). Various Roman antiquities have been discovered here. This parish contains also the townships of Syttyn or Sutton, Ridley, Dytton y Brain, Dytton Diffaeth, and Dytton Caca, or Cae Gaedytton. The townships of Picill, Eyton, Rhwyty, and Seswich are in the parish of Bangor is y Coed.

<sup>1</sup> Exchequer Ministers' Accounts, 29th, 30th Henry VIII, No. 151, m. 7.

The churches of Rhiwfabon, Wrexham, Y Waun or Chirk, Llansanffraid Glyn Ceiriog, and Llandegla yn Ial were formerly chapels of ease to the mother church of Llangollen, and continued to be so till A.D. 1274, as we see by a mandate of the Abbot of Tal y Llychau directed to the official of Dyffryn Clwyd, and dated on the Ides of March in that year.<sup>1</sup>



CYNWRIG AB RHIWALLON.

It was stated in the previous chapter that Tudor Trevor gave the lordship of Maelor Gymraeg to his third son Dyngad, who was lord also of Yr Hob and Ystrad Alun in Cantref y Rhiw. He married Cecilia, daughter of Severus ab Cadifor ab Gwenwynwyn, Prince of Buallt, Maelienydd, Cydewain, and Elfael, who bore *azure* three open crowns in pale *argent*, by whom he had a son and successor, Rhiwallon, Baron or Lord of Maelor Gymraeg. He had lands in Maelor Saesneg and Whittington, and married Letitia, daughter of Cadwaladr ab Peredur Goch of Mon, and, dying in the nineteenth year of the reign of Gruffydd ab Llewelyn, King of Powys and Gwynedd, A.D. 1040, was succeeded by his eldest son, Cynwrig ab Rhiwallon, Baron or Lord of Maelor Gymraeg. In the history of the life of Gruffydd ab Cynan this chieftain is called "*Regulus Powisiæ*," and history further tells us that when Gruffydd ab Cynan landed at the port of Abermenai in Gwynedd, when he came with an army from Ireland to recover his kingdom, he found that Trahaiarn ab Caradog and Cyn-

<sup>1</sup> Index to *Llyfr Coch Asaph*, 81A.

wrig ab Rhiwallon, "Regulus Powisiæ," had divided Gwynedd between them, and ruled the kingdom in a very tyrannical manner. Gruffydd marched with a large army into the Cantref of Meirion, where Trahaiarn ab Caradog was staying, and a bloody battle was fought at Glyn Cyfyng (or Cyning), which is called Gwaederw, or the Bloody Acre, even to this day. More than a thousand fell on the side of Trahaiarn, and he himself escaped with difficulty after the battle with a few followers, and Gruffydd pursued him over moor and mountain till he drove him out of his territory, but soon afterwards Trahaiarn again marched against Gruffydd to avenge the death of Cynwrig, who was related to him. Gwrgeneu, King of Powys, the son of Seisyllt ab Ithel ab Gwrystan ab Gwaethfoed, joined him with a large army and attacked Gruffydd, who was defeated in a bloody battle fought at a place called Bron yr Erw, or Erw yr Allt, after which he escaped desperately wounded. By the assistance of Gwyn, Baron of Mon, he reached Abermenai, where he was put on board a ship and conveyed to Ireland. Gwrgeneu, King of Powys, was slain in A.D. 1097 by Tudor, Lord of Chirk; Elidir, Lord of Eyton; and Iddon, Lord of Dudleston, the three sons of Rhys Sais.<sup>2</sup> Cynwrig had great possessions in Maelor Saesneg and Whittington. From him the township of Cristionydd Cynwrig takes its name. He bore *ermine* a lion rampant *sable*, armed and langued *gules*, and was slain in battle against the Saxons and Danes, who had invaded Maelor in A.D. 1073, and was buried in Wrexham Church. The stone lid of his coffin on which he was represented recumbent in armour, with a lion rampant on his shield, and the inscription "Hic jacet Cynwrig ap Rhiwallon" round the verge, was seen affixed to the churchyard wall at Wrexham, by Mr. John Erddig of Erddig.<sup>3</sup> By his wife Judith, daughter of Ifor Hen, Lord of Rhos, who bore *argent* a rose *gules*, barbed and seeded ppr., he left issue besides a

<sup>1</sup> Life of Gruffydd ab Cynan, *Arch. Camb.*, Jan. 1866.

<sup>2</sup> Cao Cyriog MSS.

<sup>3</sup> Salusbury MSS. at Plas Madog.

daughter named Arddun, who married David, lord of half part of Burgedin, Whittington, and Tre'r Main, second son (by his second consort Eva, daughter and co-heiress of Bleddyn ab Ednowain Bendew) of Meredydd ab Bleddyn, Prince of Powys, by whom she had a son Ithel Goch of Burgedin, ancestor of the Rogerses of that place; twelve sons, 1, Niniaw, of whom presently; 2, Ednyfed, Lord of Brochdyn or Broughton, who bore *ermine*, a lion statant gardant *gules*, armed and langued *azure*. He was ancestor of the Broughtons of Broughton, and Plas Isaf in Marchwial, Powels of Alrhey and Ellises of Alrhey, and John Wynn of Bersham, son of David ab Howel ab Ieuan ab Gruffydd ab Madog ab Ednyfed Goch of Bersham, whose only daughter and heiress Anne, married John Puleston of Plas y Mers in Bersham, who was living in A.D. 1588, the son of Robert Puleston of Plas y Mers, ab Sir John Puleston of Plas y Mers, chamberlain of North Wales, constable of Carnarvon Castle, and high sheriff for Denbighshire in A.D. 1543, eldest son of John Puleston of Plas y Mers and Hafod y Wern, ab John Puleston ab Madog Puleston. John Puleston of Tir Mon, the youngest son of John Puleston of Plas y Mers and Hafod y Wern by his second wife Alice, daughter of Hugh Lewys, of Presaddfed in Tir Mon, had Hafod y Wern, and was the ancestor of the Pulestons of that place.

3. Gruffydd. 4. Bleddyn, who was ancestor of Hugh Jones of Bersham, who was living in A.D. 1640, son of John ab John ab Edward ab David, eldest son of Ieuan or John ab Jenkyn ab Llewelyn ab Ithel Goch.<sup>1</sup> John Roberts of Ty Cerryg in Rhiwfabon parish, ab Robert ab Ieuan or John, ab Jenkyn ab Llewelyn ab Ithel Goch. Edward Tudor of Bettws y Mers or Ty Bellot in Bersham, which place is now called Plas Power in Bersham. He was the son of John Tudor ab Tudor ab Ieuan or John ab Jenkyn ab Llewelyn ab Ithel Goch.

5. Hoedliw of Cristionydd, who was ancestor of Gruff-

<sup>1</sup> Ithel Goch was the son of Llewelyn ab Madog ab Einion ab Madog ab Bleddyn ab Cynwrig ab Rhiwallon.

ydd ab David ab Ieuan of Cristionydd Cynwrig, and Edward ab David ab Ieuan of Dinbran in Nanheudwy. 6. David, who was ancestor of Howel Lloyd of Llangurig in Arwystli. This Howel Lloyd, according to the Salusbury MSS., was the son of Philip ab Meredydd ab Madog Danwr, who served in the army of the Prince of Powys, and for his services had a grant of Llangurig for himself and his heirs, and an augmentation to his arms (which were *ermine*, a lion rampant, *sable*), of a plain border *gules*, charged with eight mullets *or*. Other authorities, however, state that he was the son of Llewelyn ab Meredydd ab Madog Danwr, who served in the armies of Gwenwynwyn, Prince of Upper Powys, who conquered Arwystli in A.D. 1197, and gave the whole parish of Llangurig together with extensive estates in Llanidloes and other parts of Arwystli to Madog Danwr, together with an augmentation to his arms of a plain border *gules* charged with eight mullets *argent*, as a reward for his great services in the field of battle. This Madog Danwr was the son of Ieuan ab Meredydd ab Madog ab Gruffydd ab David ab Cynwrig ab Rhiwallon, and through his descendant Howel Lloyd was the ancestor of the Lloyds of Clochfaen in the parish of Llangurig.<sup>1</sup> 7. Hwfa. 8. Llewelyn, ancestor of David Bird or Bride, of Estwick, in the parish of Ellesmere, father of Philip Bird of Pentref Madog in Dudleston, whose eldest daughter and heiress Margaret, married James Eyton, son of John Eyton, second son of William Eyton of Eyton Isaf, Esq. 9. Einion. 10. Iorwerth. 11. Bletrws.

Niniaw, the eldest son of Cynwrig ab Rhiwallon, married and had issue a son, Ieuf ab Niniaw, who had Llwyn On, Sonlli, Eutyn Uchaf, Y Fron Deg, Erddig, Esclusham, Hafod y Bwch, Hafod y Wern, Llwyn y Cnotiau, Abenbury, and part of Rhiwlo. He mar-

<sup>1</sup> Harl. MSS. 1977, p. 64; 1973, 2288, 2299, 4181. Add. MSS. 9864-5. Wynnstay MS. The history of Llangurig and the Clochfaen family, by Edward Hamer of Llanidloes, Esq., has been published by the Powysland Club in the *Montgomeryshire Collections*. The parish of Llangurig contains 49,604 acres.

ried Eva, daughter of Einion ab Howel ab Ieuaf, Lord of Arwystli, who bore, according to some heralds, *argent*, a lion rampant *sable*, crowned *or*, and according to others, *gules*, a lion rampant *argent*, crowned *or*, by whom he had issue nine sons :—1. Iorwerth, of whom presently. 2. Gruffydd of Bersham, whose eldest son Iorwerth ab Gruffydd of Bersham, bore *gules*, two lions passant *argent*. He was ancestor of the Bershams of Bersham, John ab William ab Madog Goch of Y Fron Deg in the parish of Wrexham, and John Wynn ab Madog Goch of Bersham, and Madog yr Athro, of Bersham, who married Angharad, sole daughter and heiress of Howel Grach of Bodylltyn, third son of Llewelyn ab Gruffydd ab Cadwgan, Lord of Eyton, Erlisham, and Boresham, and who, in right of his wife, became possessed of Plas Madog or Plas Madog Warwyn (as it is called by Lewys Dwnn) in Bodylltyn.<sup>1</sup> 3. Einion of Sonlli and Eyton Uchaf, ancestor of the Sontleys of Sonlli,<sup>2</sup> the Eytons of Eyton Uchaf,<sup>3</sup> and Maes Gwaelod, and Hugh Wynn ab John ab William of Bryn Owain. 4. Ieuaf Fychan. 5. Awr, who was ancestor of the Jeffreys of Acton,<sup>4</sup> in the parish of Wrexham, and the Lloyds of Plas Madog, now represented by the Chevalier Lloyd of Clochfaen and of Plas Madog, K.S.G., which last place passed by mortgage in December 1857 to G. H. Whalley, Esq., M.P. for Peterborough. Robert ab William of Trefnant likewise descended from Awr ab Ieuaf. 6. Llywarch. 7. Howel, ancestor of Jenkyn ab Ieuau ab David Lloyd. 8. Ednowain. 9. Madog, ancestor of

<sup>1</sup> Cae Cyriog MSS. ; Harl. MSS. 2299 ; Salusbury MSS.

<sup>2</sup> Sonlli Hall was sold to Simon Yorke of Erddig, Esq., about the year 1800.

<sup>3</sup> Roger Eyton of Eyton Uchaf, Esq., who was living in A.D. 1587, sold his lands to William Basnet, who built a new house, now called "Plas Basnett."

<sup>4</sup> Acton passed by the marriage of Elizabeth, eldest daughter and heiress of Sir Gruffydd Jeffreys of Acton, with John Robinson of Gwersyllt, Plas Cadwgan, and Pant yr Ochin, Esq., into the Robinson family. Acton and Pant yr Ochin were purchased from the trustees of John Robinson by Ellis Young of Bryn Ioreyn ; and in 1785 these estates were purchased from Mr. Young's trustees by Sir Foster Cunliffe, Bart.



Richard Tegin of Y Fron Deg, Sergeant at Arms, Edward Jones of Y Fron Deg, whose daughter and heiress Janet married John Edwards of Stansti, Esq., Badys of Stansti, and Plas yn y Delff, in the parish of Rhiwfabon;<sup>1</sup> John Roberts of Esclusham, A.D. 1600, and his brother Richard Roberts of Dinhinlle Uchaf, the sons of Robert ab Richard ab David ab Richard ab Iolyn ab Ieuan Foel ab Madog Goch ab Madog ab Ieuf ab Niniaw.

Iorwerth, the eldest son of Ieuf ab Niniaw, had Llwyn On and extensive lands in Wrexham, Gresford, Marchwial, Holt, Erbistog, and Bangor is y Coed. He married, first, Margaret, daughter of Cynwrig Fychan ab Cynwrig ab Hoedliw of Cristionydd Cynwrig, by whom he had issue:—1. Gruffydd of Llwyn On, who had much land in Marchwial, Bangor, and Erbistog. He was the ancestor of the Jones-Parrys of Llwyn On and Madryn Park, the Lloyds of Llwyn y Cnotiau, Hugh Lloyd, the last heir male of this family, had an elder daughter and coheiress named Margaret, who married Hugh Puleston, son of Sir John Puleston of Plas y Mers, who was chamberlain of North Wales, constable of Carnarvon Castle, and high sheriff for Denbighshire in 1543, who died in 1551; John Roberts of Abenbury, the Wynns of Gerwyn Fawr, and others in Bedwel and Coed y Bynt. 2. Iorwerth Fychan, who had lands in Erddig Esclusham, Hafod y Wern, Hafod y Bwch, and Cadwgan. He was the ancestor of the Joneses of Croes Foel and Plas Cadwgan,<sup>2</sup> Roberts of

<sup>1</sup> Owain Bady, who was living in 1630, sold Plas y Delff to Sir Thomas Myddleton Hen of Chirk Castle.

<sup>2</sup> Edward Jones of Plas Cadwgan, Esq., the last heir male of this family, was high sheriff for Denbighshire in A.D. 1576. He was attainted of high treason, and his estate confiscated by Elizabeth, in 1586, for endeavouring, with Thomas Salusbury of Lleweni, Esq., to effect the release of Mary Queen of Scots from prison. For this both these gentlemen were put to death together in London, Sept. 21, 1586. Elizabeth, however, gave back the house and part of the estate to Mr. Jones' only daughter, Anne, who married Captain Roger Myddleton, second son of Richard Myddleton, Governor of Denbigh Castle in the time of Edward VI, Mary, and Elizabeth.

Croes Foel and Hafod y Bwch, Hughes of Llanerch Rugog in the parish of Rhiwfabon, Griffith of Cae Cyr-iog in the parish of Rhiwfabon, Erddig of Erddig,<sup>1</sup> and Thomas Trafford of Treffordd or Trafford, Esq., the king's receiver for North Wales, who was appointed constable of Harlech Castle for life, April 28, 1629, 5th Charles I.

Iorwerth ab Ieuaf ab Niniaw of Llwyn On, married, secondly, Angharad, daughter and heiress of Llewelyn ab Meurig ab Caradog ab Iestyn ab Gwrgant, Prince of Glamorgan, who bore *gules* three chevronells *argent*, by whom he had issue a son, Hwfa ab Iorwerth, who had Hafod y Wern. He bore *sable*, three lions passant in pale *argent*, and married Eva, daughter of Llewelyn ab Ynyr, Lord of Gelli Gynan in Ial, by whom he had issue five sons:—1. Goronwy, of whom presently. 2. David of Erbistog. 3. Gruffydd of Rhiwlo. 4. Ieuaf Erddlys or Erlys, the father of Madog of Erlys, whose daughter and heiress Gwenllian married David ab Llewelyn Foel ab Madog Foel of Marchwiall ab Iorwerth ab Hwfa Fychan ab Hwfa ab Sanddef of Marchwiall, who bore *ermine* a lion rampant in a border *azure*, the fifth son of Elidir, Lord of Eyton Erlisham and Borasham. Gwenllian had issue by her husband David ab Llewelyn Foel, a son named Ieuan of Erlys, who was ancestor of Edward Erlys of Erlys, who was living in A.D. 1599, and married Elizabeth, daughter of James Eyton of Eyton Isaf, Esq., by whom he had a son and heir, Richard Erlys; and 5. Madog yr Athro of Erbistog, who married Angharad, daughter and sole heiress of Howel Grach of Bodylltyn, third son of Llewelyn ab Cadwgan, Lord of Eyton Erlisham and Borasham.<sup>2</sup>

<sup>1</sup> The Erddig estate was sold to John Edisbury, Esq., of Pentref Clawdd in the parish of Rhiwfabon, eldest son of Kenrick Edisbury of Bedwal in Marchwiall, Esq. Joshua Edisbury, the eldest son of John Edisbury, built the present mansion of Erddig in 1678, and was high sheriff for Denbighshire in 1682. In 1715 the Erddig estate was sold to John Mellor, Esq., a Master in Chancery, who bequeathed it to his nephew, Simon Yorke, Esq.

<sup>2</sup> Harl. MSS. 4181.

Goronwy, the eldest son of Hwfa ab Iorwerth, had Hafod y Wern. Third in descent from him was Howel ab Goronwy ab Ieuaf of Hafod y Wern, whose daughter and heiress Alice was the second wife of Howel ab Ieuaf ab Gruffydd ab Madog Pabo ab Ednyfed Goch of Bersham, descended from Ednyfed, Lord of Broughton, who bore *ermine*, a lion statant gardant *gules*, by whom she had a daughter Alice, who inherited her mother's estate of Hafod y Wern, and married John Puleston of Plas y Mers, eldest son of Madog Puleston of Bers, who bore *argent*, on a bend *sable*, three mullets of the field, and who was the second son of Robert Puleston of Emral, Esq., and Lowri his wife, the sister of Owain Glyndwr. By her husband John Puleston, Alice had issue a son, John Puleston of Plas y Mers and Hafod y Wern, who by Alice, his second wife, daughter of Hugh ab Lewys of Presaddfed in Mon, ab Llewelyn ab Hwlcyn, had issue John Puleston of Hafod y Wern, high sheriff for Denbighshire in 1544. He was the ancestor of the Pulestons of Hafod y Wern, who are now represented by Philip Bryan Davies Cooke of Owston, in the county of York, and of Hafod y Wern and Gwysanau, Esq.



TREFALUN, ALMOR, AND Y GROESFFORDD.<sup>1</sup>

Eunydd, lord of Dyffryn Clwyd, was the son of Morien ab Morgeneu ab Gwrystan ab Gwaethfoed, according to some authors; but according to others he was the

<sup>1</sup> Cae Cyriog MSS.

son of Gwergynwy ab Gwrgeneu, chief of one of the noble tribes of Gwynedd, ab Gwaeddgar ab Bywyn ab Biordderch ab Gwriawn ab Gwrnan ab Gwylyan ab Gwynfyw Frych ab Cadell Deyrnllwg II, King of Powys. The mother of Eunydd was Gwenllian, daughter and heiress of Rhys ab Marchan, who was lord of seven townships in Ruthin-land, viz., Tref Pen y Coed, Y Fynechtid, Y Groes Lwyd, Pant Meungan, and three others; and bore *azure*, a fess *or* inter three horses' heads erased *argent*.

Eunydd, lord of Dyffryn Clwyd, came into Powys-land in the time of Bleddyn ab Cynfyn, Prince of Powys, and fought with him against the English. For his services the Prince gave him the townships of Trefalun, Almor, Gresford in Maelor Gymraeg, and Lleprog Fawr, Lleprog Fechan (Leadbrook), and Trefnant y Rhiw in Tegeingl. He married Eva, daughter and heiress of Llewelyn ab Dolffyn ab Llewelyn Eurdorchog. This Llewelyn ab Dolffyn was lord of seven townships, viz., 1, Llanaelhaiarn; 2, Llygadog; 3, Ucheldref; 4, Garthaiarn; 5, Llandderfel in Penllyn; 6, Caer Gilor; and 7, Y Saeth Marchog. By this lady, Eunydd had issue two sons: 1, Ithel, of whom presently; and 2, Heilin; and a daughter named Heunydd, the consort of Meredydd ab Bleddyn, Prince of Powys.

1. Ithel ab Eunydd was lord of all Trefalun or Alunton, Y Groesffordd, Lleprog Fawr, Lleprog Fechan, and Trefnant y Rhiw. He married Eva or Gwladys, daughter and coheiress of Gruffydd, third son of Meilir Eyton ab Elidir, lord of Eyton, who bore *ermine*, a lion rampant *azure*. The mother of Eva was Angharad, daughter and heiress of Llewelyn ab Meurig ab Caradog ab Iestyn ab Gwrgant, Prince of Glamorgan, who bore *gules*, three chevronells *argent*. By this lady, Ithel had issue a daughter named Angharad, and six sons: 1, Einion, of whom presently; 2, Trahaiarn, of whom presently; 3, Iorwerth Sais; 4, Rhiryd Sais, ancestor of the Alyntons of Alunton, Alynton, or Trefalun, and Edward ab Edward ab Gruffydd of Derwlwyn in Trefalun; 5, Howel; and 6, Einion Goch.

These six brothers gave land to build the church of Gresford; and Trahaiarn had the greatest share of land, as is well known by all in that country, by old writings, says Lewys Dwnn. The sepulchres of the descendants of Ithel ab Eunydd are in the church of Gresford; and the sepulchres of the descendants of Heilin ab Eunydd, lord of Dyffryn Clwyd, are in Llandderfel Church, in the lordship of Penllyn, Merionethshire.

I. Einion, the eldest son of Ithel ab Eunydd, married Elen, daughter of Rhys Fychan ab Rhys ab David ab Meilir, by whom he had issue Iorwerth, of whom presently; and Heilin, ancestor of Sir William Meredith of Stansti, Bart., which title is now extinct, and the Merediths of Pentref Bychan.

Iorwerth ab Einion had issue, by his first wife, two sons, Iorwerth and Iorwerth Chwith. By his second wife he had seven sons: 1, Ieuaf;<sup>1</sup> 2, Hwfa; 3, Howel Wyddel, ancestor of the Lloyds of Yr Orsedd Goch in Maelor; 4, David; 5, Philip; 6, Ednowain; and 7, Cynwrig.

II. Trahaiarn, lord of Aylmer in the manor of Cobham, the second son of Ithel ab Eunydd, who had the greatest part of his father's lands, married Jane, daughter of Ednyfed ab Llywarch Gam, lord of Chirk, Whittington, Oswestry, and Maelor Saesneg, by whom he had issue four sons: 1, Owain, of whom presently; 2, Philip; 3, Cynwrig; and 4, Gwrgeneu; and two daughters, Jane and Alice.

Owain ab Trahaiarn, lord of Aylmer, was one of the witnesses of the charter of Prince Madog ab Gruffydd Maelor, conveying and confirming grants of land to the

<sup>1</sup> Ieuaf ab Iorwerth married and had issue three sons, Ieuaf Grach, Gruffydd, and Iorwerth. Gruffydd ab Ieuaf married and had issue two sons, Madog and Cynwrig. Madog ab Gruffydd married and had issue five sons: 1, Y Batto; 2, Meredydd; 3, David; 4, Hugh; and 5, Gruffydd. Y Batto ab Madog had issue daughters, who were coheirresses; one of whom, named Janet, married John Aylmer of Aylmer, one of the Marshals of the Hall to Henry III, son of Ieuaf ab David ab David ab Ithel ab Goronwy ab Owain ab Trahaiarn, lord of Aylmer.

Abbey of Valle Crucis in A.D. 1202. He married, and had issue six sons: 1, Goronwy, lord of Aylmer, ancestor of the Aylmers of Aylmer and Pant Iocyn;<sup>1</sup> 2, Bleddyn; 3, Gruffydd; 4, Einion; and 5, Iorwerth; and two daughters, Eva and Gwerfyl.

J. Y. W. LLOYD, K.S.G.

(To be continued.)

<sup>1</sup> The Aylmer family pulled down the ancient mansion of Aylmer, and removed the materials to Pant Iocyn, which they made their residence. The Aylmer estate was sold to the Trevors of Trefalun, in which family it still remains. The last heir male of this family, William Aylmer of Pant Iocyn, had an only daughter and heiress, Jane, who married Gilbert Gerard, son of Sir Gilbert Gerard, Knt. Their eldest son and heir, William Gerard, Esq., sold Pant Iocyn to Nathaniel Owen, Esq. (*argent*, a lion rampant and canton *sable*), who sold it to John Panton, Esq. (*gules*, three bars *ermine*, in chief a cross crosslet *argent*). He consented to pay £10 per annum to Jane, the widow of Gilbert Gerard, Esq. In 1615 John Panton sold it to George Lloyd, Bishop of Chester (*sable*, a chevron inter three mullets *argent*), whose family lived there till 1630, when it was sold to Thomas Manley, Esq. (*argent*, a sinister hand couped at the wrist, in a border engrailed *sable*), who made considerable improvement in the house. In 1654 it was sold to William Jones, Esq. (Tudor Trevor in a border engrailed *or*), whose trustees sold it to Timothy Myddleton of Plas Cadwgan, Esq., for £2,000. Anne, the only daughter and heiress of Timothy Myddleton, married William Robinson of Gwersyllt, Esq., high sheriff for Denbighshire in 1690, and M.P. for that county, 1705, 1707; who in right of his wife became possessed of Pant Iocyn and Plas Cadwgan. (Cae Cyriog MSS.)

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ANCIENT BRITISH CANOE.

## ANCIENT BRITISH CANOE.

ALTHOUGH boats of a very early character have been found at various times in England and Scotland, there do not appear to be any reliable accounts of similar discoveries in Wales. It is true that Welsh fishermen still use, on some rivers, small portable boats made of wicker-work covered with some kind of tarpaulin, or rather rough canvas, made water-tight; but as to the history of these little vessels,—that is, whether they are the traditional representatives of the ancient British vessel as described by Cæsar,—there exists considerable uncertainty. As long as it was necessary to construct a boat which could be easily carried on the fisherman's back after his day's work, there does not appear to have been much choice as to the method or material of construction, so that our modern coracles may have no connection whatsoever with those which our British ancestors used before the arrival of the Romans. These, it is evident, although in one sense coracles, as skins (*coria*) entered so largely into their composition, must have been of much more substantial character. Cæsar's description of them is somewhat too concise to convey any satisfactory idea; for the ships built after the British fashion by his own directions, and which directions he intimates he was qualified to give from his own experience and knowledge of them, had their keels and ribs made of some light material, the rest being wicker-work covered with skins,—“*Carinæ primum ac statumina ex levi materiâ fiebant: reliquum corpus navium viminibus contextum coriis intuebatur.*” As these were intended for transportation on carriages to a river twenty-two Roman miles distant, they were probably built of unusual lightness, and could hardly represent the ordinary ships of a time when constant communication between Gaul and Britain was kept up; and as it

may be assumed that the ships of either country were similar in most respects, the British ones must have been very different from those made of wicker-work covered with skins.

Now we are indebted to the same author for our knowledge of the ships Cæsar had to deal with in *Armorica*. An account of these formidable vessels will be found in the third book of the *Gallic War*; whence it appears that the ships were built so strongly of solid oak as to protect them from damage by coming in contact with the rocky shores of the district. In fact, they were built of such enormous strength on account of the unusual danger from the storms and rocks of that coast. Their sides were impervious to the pointed prows of Roman vessels; while the fore and aft parts of the ship were raised to such a height that they overlapped any of their enemy's ships, and thus had the superiority in the discharge of missiles. Instead of ropes and linen sails, which were unequal to the violence of storms, they used iron cables and sails of skins. If such were the Gaulish vessels, it seems extremely improbable that there was so great a difference between the ships of the *Armoricans* and *Britons*, whose shores are separated, in some places, by not more than sixty miles. The *Veneti*, on the other hand, who were such formidable opponents to Cæsar, may have been peculiar as to their ships of war; for had the inhabitants of Southern Britain been possessed of a similar force, Cæsar would hardly have been permitted to make his descent on the shores of Kent unopposed at sea. If, indeed, there were no other vessels than those described as British, and consisting merely of a slight frame of wicker-work made watertight by skins, it is clear that such could not have been of use as ships of war, even if they could cross over to the French coast in safety. But on the whole the suggestion is an improbable one, for it is difficult to conceive that the bold and hardy race occupying our coasts had not managed to provide themselves with more substantial and efficient vessels, even if not equal

in size and strength to the ships of the Veneti, which Roman sailors could only resist by cutting away the ropes of the sails by large shears invented for the occasion, thereby rendering them unmanageable.

Although, then, we are not likely to know much about the ships of our forefathers, we are not without evidences as to their smaller boats, such as would be used on rivers and on lakes, if not for coasting along our shores. In various parts of England and Scotland many such primitive boats or canoes have been found in the beds of rivers or lakes. This has been particularly the case with the southern parts of Sussex, one of the most interesting examples of which is to be seen at the Castle of Lewes, where is established the Museum of the Sussex Archæological Society. In this boat was found the forked branch of a yew tree, which served as a rude anchor; another canoe (hewn also out of solid trunk) used in former days to stand in the courtyard of Montague House, before the erection of the present Museum, and may be still in existence on the premises. In Scotland, however, above any other portion of these islands, have been found the most numerous and most important examples. Pennant, in his *Scottish Tour* (vol. ii, p. 107), speaks of one near a place called Kilblain, and which had been hollowed out of the trunk of an oak; but this little vessel was under nine feet long. But one found in 1726, near Falkirk, measured thirty-six feet long; cut also out of an oaken trunk. Another was found in digging the foundations of a church, at a depth of twenty-five feet; and in it was a beautiful, well wrought stone celt, figured in Wilson's *Archæology of Scotland*, p. 35, ed. 1851; while in the same locality, namely that of Glasgow, many others have been discovered, an account of which will also be found in Wilson. Others have been found in other parts of Scotland, as in Aberdeen; but these discoveries seem to have been more numerous in the south, and especially in the valleys of the Forth and Clyde. One of these boats is now in the Hunterian Museum, the

other in that of Edinburgh. Some of them have been found in connection with relics of a human population living at a period when "the geographical features of the country, and the relative levels of land and sea, must have differed very remarkably from what we know of them at the earliest ascertained epoch of definite history" (pp. 38, 36).

Nothing like these Scotch discoveries are known to have occurred in Wales; but what may yet come to light, when the change or increase of populations may render necessary such excavations as mentioned by Mr. Wilson, especially in localities that have once been submerged beneath the sea, it is impossible to conjecture.

There is, however, happily in existence a specimen of these primitive boats, the property of Dr. Griffith Griffith of Taltreuddyn, near Harlech, who, at considerable expense and trouble, had it conveyed to Machynlleth for exhibition during the Meeting of the Association in 1866. It is of that peculiar form occurring in the great majority of the Scotch boats alluded to, namely, those having the square stern and sharp, pointed bow. It measures nine feet nine inches,—a not uncommon length in the Scotch early canoes,—and has been hallowed out of one piece of wood, as is universally the case with these early boats. The Welsh one may be of somewhat lighter character; but this difference, if it can be called such, may be easily accounted for by consideration of its intended use. It was discovered on the bank of Llyn Llydaw, on the Snowdon range, lying a little above Llyn Gwynnant; which latter lake is skirted by the road from Bedd Gelert to the summit of the Llanberis Pass, and is well known to travellers. Llyn Llydaw is about a mile long, and contains a small island (a somewhat unusual circumstance in these mountain lakes), the haunt and breeding-place of a particular kind of gull in Pennant's time, if not so at present. This canoe may have been used to reach this island, for the sake of the birds or eggs; or, what

is not impossible, the island may have been the residence of some one who had reasons for preferring so isolated an abode. It may, in fact, have been a kind of small natural crannog, and, in one sense, a veritable lake-dwelling, access to and from which was easy by means of such a canoe. It is not probable that, from its form, it was intended for simple fishing purposes. As to its age not even a suggestion can be offered: all that can be said is that it is identical in form with other canoes or boats which have been found at such a depth, and in such situations, that they must have been lying there for centuries. The one found with the stone celt lying in it, already mentioned, was found at a depth of twenty-five feet, in digging the foundation of old St. Enoch's Church, on the banks of the Clyde, from which some idea of its antiquity may be formed, as the nature of the ground had changed so much as to admit of the building of that early church on ground which had previously been a portion of the river. No such age, indeed, is claimed for the Snowdon canoe, although its form and character are so similar to others that must have been of enormous age.

This curious and probably unique relic should not be left to the chance of destruction. As long as Dr. Griffith has it in his own care, it is probably safe; but if permitted to tender any suggestion to him, it would be that he would consign it to the care of the Deputy Constable of Carnarvon Castle, where it would be not only carefully preserved, but would be seen by many who have never seen anything of the kind before.

E. L. BARNWELL.

## DERVEL GADARN.

IN the reign of Henry VIII there stood in the church at Llandderfel in Edeyrnion, Merionethshire, a large wooden image of Dervel Gadarn, the patron saint of the Llan. To this image the people used to come in great numbers and from great distances with offerings of all sorts; the popular superstition being, that if the saint were propitiated he had power to take the pilgrim's soul after death out of hell. After the Reformation had begun and the reign of iconoclasm had set in, Dr. Ellis Price, of Plas Iolyn, Denbighshire (of whom more hereafter), was appointed "Commissarie generall of the dyosese of Saynte Assaph...for the expulsuege and takynge awaye of certen abuosiions supersticions and ipocryses usid within the said diosece of Saynte Assaph." The "mighty" Dervel attracted the commissioner's notice, and the following letter from him to Lord Cromwell shows what was done touching the image:—

## I.

*Elis Price to Lord Cromwell, to know what he should do with the image of Darvell Gathern, A.D. 1538. (MS. Cotton. Cleop. E. iv, fol. 55b, orig.)*

Righte Honorable and my syngular goode Lorde and Mayster, all circumstaunces and thankes sett aside, pleasithe yt your good Lordship to be advertisid, that where I was constitute and made, by your honorable desire and commaundmente, Commissarie generall of the dyosese of Saynte Assaph, I haue done my dylygens and dutie for the expulsinge and takynge away of certen abusions, supersticions, and ipocryses, used within the said diosece of Saynte Assaph, accordinge to the Kynges honorable actes and injunctions therin made.

That notwithstandinge there ys an image of Darvelgadarn within the saide diosece, in whome the people have so greate confidence, hope, and truste, that they cumme dayly a pilgrimage unto hym, somme with kyne, other with oxen or horsis, and the reste withe money: in so muche that there was fyve or syxe



hundrethe pilgrames, to a mans estimacion, that offered to the saide Image the fiftē daie of this presente monethe of Aprill. The innocentē people hathe ben sore alured and entisid to worshipe the saide Image, in so muchē that there is a commyn sayinge as yet amongst them, that who so ever will offer anie thinge to the saide Image of Darvellgadarn, he hathe power to fatche hym or them that so offers oute of Hell when they be dampned. Therefore, for the reformation and amendmente of the premisses, I wolde gladlie knowe by this berer your honorable pleasure and will: as knowithe God, who ever preserve youre Lordeshipe longe in welthe and honor. Writen in Northe Wales the vj. daye of this presente Aprill.

Your bedman and dayelie orator by dutie,

ELIS PRICE.

## II.

*Elis Price to Lord Cromwell, upon taking down the Image of Darvel Gadarn.*

Ryghte honorable and my syngular good Lorde and Mayster, pleasythe yt your good Lordshype that I haue repaired to the place where as the Image of Darvell gadarn stode, and haue takin the same downe accordynge to the Kynges moste honorable commaundmente and youre, whiche shalbe caried to your Lordeshype wythe all dylygens and expedycon. The person and the parysheners of the churche wherein the saide Ymage of Deruell stode, profered me fortie powndes that the said Ymage shulde not be convaide to London; and because that I was nothyngē inclynable to theyre profers and peticōns, the saide person hymself, wythe others, are comyn to youre Lordeshype not onlie to make sute and labor in the premisses, but also to make fayned surmyse and complaynts on me. Therefore I purpose, God wyllynge, to come and gyve attendance upon youre Lordshype wythin this fortynyghte, that I maye answerē to such thyngs that they shall laye to my charge. And thus Jh'u preserve your Lordshype in welthe and honor. Wrytyn in Northe Wales, the xxviii<sup>th</sup> daye of Aprill.

Youre dayelye orator by duty,

ELIS PRICE.

To the righte honorable and his syngular good Lord and Mayster, Lorde Crumwell, and Chancellor of the Ecclesiastical power and jurisdiction of Englande, this be delyuered.

These letters appear in Ellis' *Original Letters*, illustrative of English history (2nd ed., vol. ii, p. 82, and

3rd Ser., vol. iii, p. 194). An extract from Hall's *Chronicles* completes the further history of the image. There was a friar called Forest, who for denying the king's supremacy was condemned to be burnt "in Smithfelde in London," on the 30th of May, 1538, and the account is given in the words of the old chronicler :

At his coming to the place of execution there was prepared a great scaffold, on which sat the nobles of the realme and the King's Majesty's most honorable Council, only to have granted pardon to that wretched creature, if any spark of repentance would have happened in him. Ther was also prepared a pulpit where a right reverend father in God, and a renowned and famous clerk, the bishop of Worcester, called Hugh Latimer, declared to him his errors, and openly and manifestly, by the Scripture of God, confuted them, and with many and godly exhortations moved him to repentance; but such was his frowardness, that he neither would hear nor speak.

And a little before the execution a huge and great Image was brought to the gallows; which Image was brought out of Wales, and of the Welshmen much sought and worshipped. This Image was called Darvell Gatheren, and the Welshmen had a prophecy that this Image should set a whole Forest a fire; which prophecy now took effect, for he set this friar Forest on fire, and consumed him to nothing. This friar, when he saw the fire come, and that present death was at hand, caught hold upon the ladder, which he would not let go; but so unpaciently took his death, that no man that ever put his trust in God never so unquietly nor so ungodly ended his life. If men might judge him by his outward man, he appeared to have little knowledge of God and his sincere truth, and less trust in him at his ending.

Upon the gallows that he died on was set up, in great letters, these verses following :

David Darvell Gatheren,  
As saith the Welshmen,  
    Fetched outlaws out of Hell.  
Now is he come with spere and shilde  
In harness to burn in Smithfeilde,  
For in Wales he may not dwell.

And Forest the Frier,  
That obstinate lyer,  
    That wilfully shalbe dead,  
In his contumacie  
The Gospell doth deny  
    The Kyng to be supreme head.

The large sum (in those days) of forty pounds offered by the parson and parishioners of Llandderfel for the retention of their valuable image is proof of the profit they derived from the pilgrims' offerings; and it is somewhat singular, if there is any truth in Pennant's

character of Price, that such an unprincipled public servant as the Commissioner-General could have resisted so ample a bribe. However, he must have done so; and he was too much for the owners of the image on the appeal which they probably made to Lord Cromwell in pursuance of the intimation contained in the last letter.

The Iconoclastic Commissioner was a notorious person. Ellis Price, LL.D., was second son of Robert ab Rhys, M.A., of Plas Iolyn, in Denbighshire. He was educated and took his degrees at Cambridge, and appears to have distinguished himself there. He married Ellen, daughter of Sir Owen Poole, of Llandecwyn, near Harlech. His younger brother, Cadwaladr ab Robert, was father of John Wynn ab Cadwaladr of Rhiwlas, near Bala. Besides the position he held under Henry VIII, he subsequently must have attained a position of considerable influence in North Wales, for in three different reigns (Edward VI, Mary, and Elizabeth) he figures as sheriff and knight of the shire of four of the different counties of North Wales. For Merionethshire he was twice member, in 1558 and 1563, and seven times sheriff, the last time being in the year 1584-5. He appears to have been both sheriff and member for that county in the fifth year of Elizabeth, and he must therefore presumably have returned himself. He was also a member of the Council of the Marches of Wales. Pennant in his description of Bodysgallan, near Conway, refers to a portrait of Dr. Price in the following words:—"But the most remarkable is that of Dr. Ellis Pryse, of Plas Yolin, in Denbighshire, dated 1605; a creature of the Earl of Leicester's, and devoted to all his bad designs. Pryse's dress is a white jacket, with a broad turnover; his hair yellow, and his beard thin and of the same colour; his visage very long, lank, and hypocritical. He was the greatest of our knaves in the period in which he lived; the most dreaded oppressor in his neighbourhood; and a true sycophant; for a common address of his letter to his patron was, 'O Lord,

in thee do I put my trust!"<sup>1</sup> If he was alive at the date on the above portrait (1605) he must have been a very old man, for, as we have seen, he was acting as commissioner under Lord Cromwell in the year 1538, and had then no doubt left college. The arms of this ancient family were—Quarterly 1 and 4 (the arms of Marchweithian) *gules*, a lion rampant *argent*; 2 and 3 (the arms of Howel, Lord of Rhoswnog) *argent*, a rose *gules*.

This notice may be closed with the statement that St. Dervel or Dervael was the son of Howel ab Emyr Llydaw, and one of the monks of Bangor Illtyd, who afterwards accompanied his cousin Cadvan to the Bangor of Bardsey.<sup>2</sup>

E. BREESE.

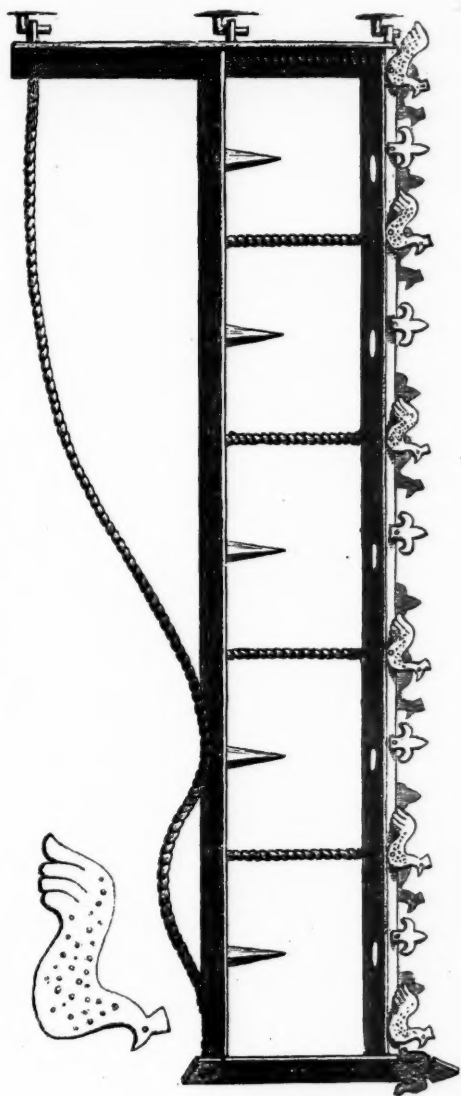
#### THE BRACKETS IN ROWLESTON CHURCH.

ONE of the most interesting churches visited by the Association, during the Herefordshire meeting in 1867, was that of St. Peter's at Rowleston, not even excepting Kilpeck Church. It is a church of the early part of the twelfth century, and has suffered as yet little from restoring hands. A brief description of it is given in the report of the meeting, and it must be well known to Herefordshire men, even independently of the reproduction of Mr. Henman's accurate and well executed lithographs, which appeared by his favour in the diocesan calendar for 1871.

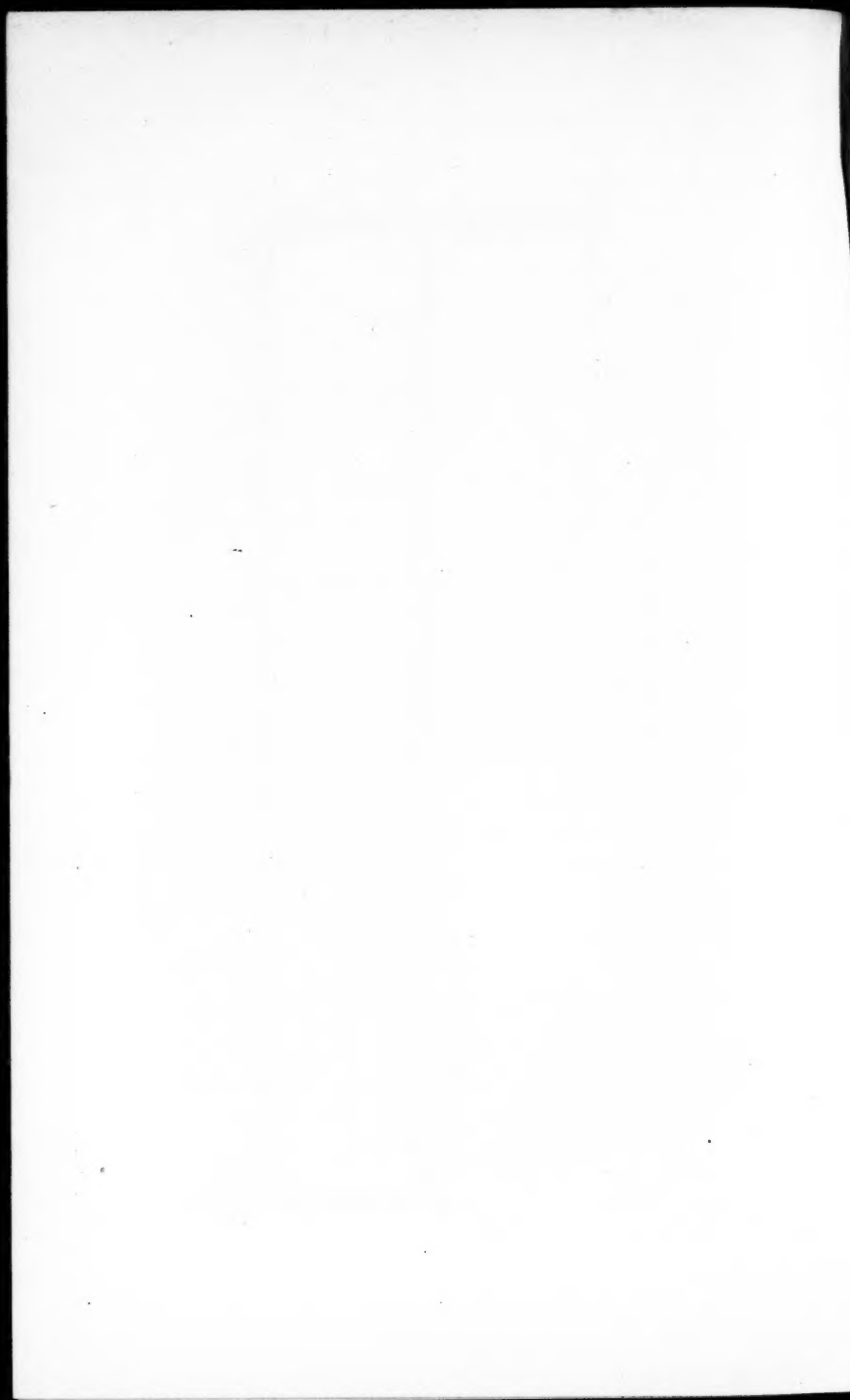
The tympanum of the south doorway is one of great interest, the central or rather the only figure being that of our Lord, seated in a position seldom represented. The principal curiosity, however, in the church is the continual reproduction of the cock throughout the building. They are seen on the imposts of each side of the south entrance. They occur again on those of

<sup>1</sup> Pennant's *Tours in Wales*, ed. 1810, vol. iii, p. 140.

<sup>2</sup> *Iolo MSS.*, "Genealogy of the British Saints," pp. 112, 133.



BRACKET IN ROWLESTON CHURCH.



the chancel arch on its western face, which associated with Saint Peter and a winged angel, who are, however, reversed on the southern one, as if pointing to the tradition of his crucifixion; also on the imposts are smaller repetitions of the same bird, two over each impost. The general style of carving corresponds with the assigned date of the church, namely 1130. But in addition to these birds carved in stone are two very singular movable brackets of wrought iron, one of which, here represented from a drawing by Mr. J. T. Blight, gives a faithful representation of it. The real age of these brackets has been disputed. Mr. Henman assigns them to the fourteenth century. The Rev. J. M. Kennedy, the vicar, thinks them contemporary with the main structure. But whether so early, or even of the thirteenth century, which is not improbable, they are certainly not later than the fourteenth, and are probably a century older.

They are of so singular a character, if not unique in these islands, as well as in France and elsewhere as generally supposed, that they may owe their existence to some local circumstance or tradition connected with the history of St. Peter, who certainly seems to be honoured in a remarkable manner by the introduction of this bird, although the apostle is not usually so distinguished. That it is in this case connected with him seems more than probable. The chancel is seventeen feet six inches in length and two feet less in breadth. The brackets are fixed on the north and south walls, about five feet or more from the ground and six and a half feet from the eastern wall. They are not of the same length, the one on the north wall being six inches shorter than the other. Nor is the workmanship the same, as the shorter is the better executed one of the two. In other respects they are identical. The ruder work of that on the south side has induced some to think it is of somewhat later date, and therefore later than the fourteenth century, the age assigned to the north bracket. Mr. Kennedy, however, thinks that they are



more probably coeval with the main body of the church itself, and were portions of the original arrangement of the chancel. The difference in length is not explained. It may either have arisen from a simple mistake or from one of them being now six inches shorter than it originally was.

As to their use, no doubt exists of their having been intended to light up the chancel, as well as to honour more especially our Lady and Saint Peter, whose images are thought to have stood upon the two corbels still existing on each side of the high altar. Mr. Kennedy further suggests that they were lit up on the festivals of the Virgin and St. Peter, but they were probably used upon all festivals, if not on Sundays. Some doubt, however, has been raised as to what birds are intended to be represented, whether peacocks or cocks. Some have even suggested doves, although so unlike them. There is, however, no doubt that they are meant for cocks, the presence of which bird, as stated, occurs so often in the church. They are separated from one another by a fleur-de-lis, an emblem of the Virgin, so that its combination with the cock strongly confirms Mr. Kennedy's suggestion. There are indeed at present no traces of separate altars to the Virgin and apostle on each side of the high altar, but they probably did once exist. The prickets on which the candles were fixed are five in number.

We are indebted to the vicar for the communication of these details as well as for a copy of the reproductions of Mr. Henman's views, and we trust on some future occasion to be allowed to insert them in the *Archæologia Cambrensis*.

E. L. BARNWELL.

## BRONZE THURIBLES IN WALES.

IN 1858, a little above Corwen Church, was found the bronze thurible represented in the accompanying cut. It was purchased of the finder by its present owner, Mr. Wynne of Peniarth, who exhibited it in January, 1859, at a meeting of the Archæological Institute, and is engraved, but by no means satisfactorily, in that Society's Journal, vol. xvi, p. 206. The late Dr. Rock assigned it to the earlier part of the fourteenth century. It was subsequently exhibited at the temporary museum formed at Machynlleth during the meeting of the Association in 1866, when a careful drawing of it was made by Mr. Blight. It is from this drawing that the present cut has been engraved. It measures in height five inches, and has a diameter of three and a-half. With it were found fragments of a beautifully encircled bronze chain, a portion of which is also here represented of the actual size from a drawing by Arthur Gore, Esq. Another portion of the same chain still retains one of the little iron knobs adhering to it, and which went into the rings of the thurible.

By this chain, when entire, the thurible or censer was swung, and by passing through the rings of the cover, and round projecting portions of the lower part of the censer, it helped to keep the cover more securely fixed while swinging backward and forward. In the short description of it given in the *Archæological Journal*, it is conjectured that this chain was also used for lifting the cover as well as swinging the vessel, but owing to the knob attached, this would have been a much more inconvenient method than by simply lifting it also by the top of the cover, which has had some appendage or other fastened to it.

A thurible of similar character and size was found a short period before the Swansea meeting in 1861, under

very curious and interesting circumstances. In the Penmaen Barrows in Gower, according to tradition, a church had once existed, but as to its actual position nothing was known, until the vicar, the Rev. E. K. James, found by chance a small fragment of ancient glass. Permission being obtained, two labourers were employed to dig, under the vicar's superintendence, when the long lost church was discovered. The stone altar, and which was a solid one, still remained undisturbed, and in its south end was a small square aperture, or a kind of ambry, close to which on the floor was discovered the bronze thurible. It had evidently undergone repairs, and still retained a portion of ashes, the interior surface of the cover being also blackened with smoke. The date assigned to it by Mr. Moggridge (who in conjunction with the late Mr. Robert Eyton exhibited it in the Museum) was at least the thirteenth century and probably of the twelfth. The remains of the church were sufficient to indicate the date of the structure, namely that of the thirteenth, according to the opinion of the late Mr. Hartshorne and others. The twelfth century, moreover, is certainly too early a date for this censer. It has a great similarity to the Corwen one, and is nearly of the same period, although less ornamented. Relics of church furniture in Wales anterior to the Reformation are so rare that it is very desirable that the Penmaen thurible should be drawn and committed to the safe guardianship of the pages of the *Archæologia Cambrensis*.

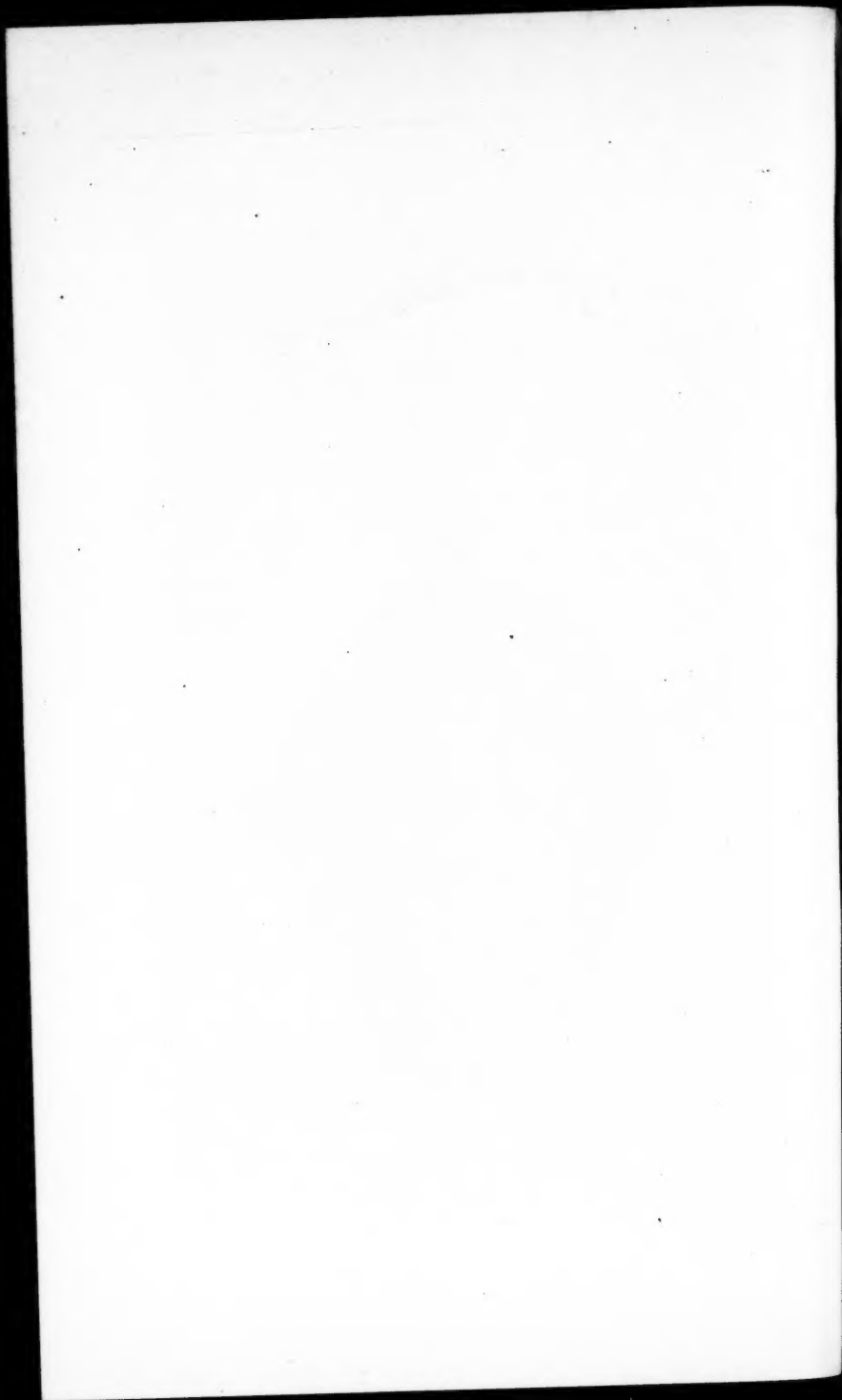
E. L. BARNWELL.



CHAIN.



BRONZE THURIBLE FOUND NEAR CORWEN.



### Obituary.

ALBERT WAY.—Another old and valuable friend of this Association has been removed. On the 22nd of March last, Albert Way died at Cannes in his sixty-eighth year. For some time past it was known that the delicacy of his health rendered it necessary to seek, during the colder time of the year, a climate warmer than that part of Surrey in which Wonham Manor is situated. But few, save his relations and more intimate friends, were probably aware how precarious his health latterly became; and, therefore, to many the intelligence of his death was as unexpected as sad.

There have been few antiquarians, in the true meaning of the term, who were more lovingly devoted to their work, or continued it for so many years with such advantage to the archæological world, or who have been so ready at all times to assist others in any cases of doubt and difficulty. Mr. Way's kindness of manner and readiness in answering such inquiries, had so wide an extent of ground for the exercise thereof, that his correspondence must have been enormous. In what is known as "the Split," which led, practically speaking, to the conversion of the Association into the Institute thirty years ago, Mr. Way took a foremost and efficient part; and under his care the *Archæological Journal* has reached nearly as many volumes, forming the most valuable series of the kind in these islands. He was many years an Honorary Secretary of the Institute; and for some time took an active part in the direction of the Society of Antiquaries of London, while he was, at the same time, member of many other similar societies, to all of which he constantly rendered valuable service, and probably to none more than to the Cambrian Archæological Association.

GEORGE ORMEROD, who died the 9th of October last, at the ripe old age of eighty-seven, was an antiquary of a different character from the late Mr. Albert Way. He was one of the older school, who, if not so generally acquainted with the various divisions of such studies, more than compensated for this deficiency (if it be a deficiency) by the enormous amount of labour and extensive researches required for such a work as has made Mr. Ormerod's name famous among county historians,—a race of men which has apparently passed away. As long as the *History of Cheshire* is in existence, so long will the name of its author be held in that high esteem which it has always been up to this period. Mr. Ormerod was, however, much more than the county historian, and has left several smaller works of value and interest. Like Mr. Way, he was always most ready to lend a helping hand to others, and was an obliging correspondent. A few years ago the University of Oxford conferred on him the degree of Doctor,—a compliment, indeed, which should have been paid him long before.

## Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

## MYNACHTY AND ROUSSEAU.

SIR,—During the late Meeting at Knighton, and while the members were assembled in the ancient mansion of Mynachty or Monaughty, Sir R. Green Price, the owner, produced a letter from Chase Price to his brother, and grandfather of the present proprietor, respecting accommodation for Jean Jacques Rousseau, who was anxious for that retirement and solitude which Mr. Chase Price thought would be found at Mynachty. The misfortunes and expulsion from his country, alluded to by Mr. Chase Price, seem to have culminated in September, 1765, when his attacks on Christianity aroused the fury of the inhabitants of Neuf-Chatel, who attacked his house and person with such violence that it was with difficulty he reached Strasburg. Hume was at this time in Paris, and interest was made with him to find him an asylum in England, which he did in the early part of 1766, the very time Chase Price was also interesting himself for the same object. Thinking, however, that he was not received with due distinction, Rousseau abused Hume in the grossest manner, and declined a pension offered him by England, which country he left in 1767. He was the father of four children by Thérèse Le Vasseur, all of whom he sent to the hospital, after all his talk of morality and his works on education. He married in 1769; and it is clear that he must have applied to Hume and Chase Price much about the same time, and to have preferred the patronage of the former. It is to be regretted that the letter countermanding the preparations at Mynachty has not also been preserved.

By Sir Richard's kindness this letter is now printed in the *Archæologia Cambrensis*.  
E. L. B.

TO HIS BROTHER, RICHARD PRICE, ESQ., OF KNIGHTON.

*Extract from a Letter written by Chase Price, Esq., Jan. 21st, 1766.*

I am ready to do any act of friendship, but acts of generosity are for ever out of my power. As an instance of my disposition, poor Rousseau, the most remarkable author the continent of Europe has produced for this century, and not more remarkable for his writings than his misfortunes, driven from his country and friends, seeks my weak interposition to procure him the shelter of a comfortable farmhouse in Wales, where he may board himself and a nurse, his companion, at least till there is an opportunity of placing him more conveniently. He will create no trouble, is easily pleased, and will pay well. He desires no luxuries of life; to dine with the farmer, unless he should be ill or out of order, and to live with his family, fulfils at once his wants and wishes. The love of independency induced him first to think of Wales, and solitude and contemplation are the companions of



his fortunes. He courts them attentively, and sacrifices to their shrines with as much devotion and sincerity as the active world pays tributes to the altars of avarice or ambition.

I think I have two spare rooms at Monaughty, and these Rousseau shall inhabit as soon as I have time to turn round and procure a little furniture; and in this respect I claim your assistance. The beds will be wanting, and Turner and you must lay your heads together, like good jurors, and procure them. It is no matter how ordinary they are, so they are warm and clean. Milk and cheese are his chief sustenance; but a good fire is very necessary for him,—and, thank God! there is wood enough in the neighbourhood to answer all his purposes. The farmer will oblige me greatly in complying with my request. The guest he is to entertain is a little old man, without ceremony, who scrupulously pays for the necessaries of life, and is above accepting or enjoying any other. Mention and manage this only to Turner, and let me have an answer in one or two posts. Adieu! God bless you! I will write again to you Thursday.

From yrs.,

C. P.

### LEINTWARDINE, THE SITE OF BRAVINIUM.

SIR,—Those of our members who attended the Knighton meeting in August last may remember that on our visit to Leintwardine, Mr. Hugh T. Evans, the churchwarden, accompanied the party to the church, and afterwards showed us several Roman remains, which he had preserved, and the vallum or inclosure of a Roman station. He has now sent me a detailed account of his observations, and of the information which he has obtained from an old sexton and others, in order that I may communicate to you the result. Leintwardine is built on the junction of the Clun river with Teme, and the old Roman road, which retains its after acquired name of Watling Street, passes on the east of the churchyard and village.

From the junction of the rivers a strong and high entrenchment runs on the west of the village in a northerly direction for about 380 yards, its present height above the ground level outside the enclosure is about 8 or 9 feet, and its width 20 yards, the fosse has been filled up, the inner part of the intrenchment is gradually sloped off to the ground level, and the outward face is steep. Alterations of the ground make it now impossible to trace the form of the vallum, and account for its unusual width. Another old entrenchment runs from the river Teme, which forms the southern boundary of the enclosure, northward for the same distance, leaving a space within, about 208 yards wide. Within this area most of the observations have been made. Whenever graves have been dug in the churchyard to the depth of 8 feet, two layers of ashes and charcoal, intermixed with tiles, broken pottery, bronze articles, and coins have been passed through; the uppermost layer at a depth of 6 feet and the lower one about a foot or 18 inches beneath. A few years since on the restoration of the church a drain was cut through the eastern intrenchment, but no trace of the ashy layers was found without the enclosure. The remains, from time to time found, were generally thrown away as rubbish or dispersed, until Mr. Evans

commenced his observations. Among the articles which he has stored away are half of a circular stone hand mill or quern, pierced with a hole, the upper part of an earthenware pounding mill, with a lip or rim; fragments of Roman pottery, a bronze ring, and a third brass of Constantine the Great, with a square altar on the reverse. At the north-east corner of the enclosure some grains of wheat in a charred state were found at the depth of a few feet in excavating the foundations of a cottage, and on the south-west fragments of thick brown pottery, apparently roof tiles, were turned up. There can, therefore, be no doubt that this was a Roman station, occupied for a considerable period; I think, therefore, we have now sufficient data to say it is the site of Bravinium, which appears in the 12th iter of Antoninus to have been situated midway between Magna (Kenchester) and Uriconium. This great Roman way from the Wye to the Severn is still visible and laid down in the ordinance survey, as Watling Street, for the greater part of its course; from Kenchester it pursues a northerly course, with a slight inclination to the west, passing by Canon Pyon, Birley, Stretford, Street Court, Hereford Lane, Mortimer's Cross, Aymestrey, and so on to Leintwardine, where it inclines to the east on its way to Wroxeter. A little to the west of the road and about two miles south of Leintwardine is Brandon Camp, which has been considered by Mr. Harts-horne in his *Salopia Antiqua*, and by Mr. James Davies of Hereford (vol. v, N. S., p. 100) as identical with Bravinium, although he thinks further inquiry necessary, and suggests that Bravinium was probably nearer the Roman Road. Mr. Longueville Jones, in his map of Britannia Secunda, more happily assigns Leintwardine as the site. Brandon was probably the first station occupied by the Romans as the strong outpost on the road to subdue the natives and afterwards check their incursions from the formidable fortresses of Coxall Knoll, Gaer Ditches on Stowe Hill and Bury Ditches in Walcot Park. The site of Leintwardine at the junction of two rivers, well supplied with fish, and commanding the two vallies, from which the hostile Britons would emerge, suggested itself, when the country was subdued, as a better place for permanent residence, and there a town was founded, with Brandon camp as a strong outpost for defence. The occurrence of numerous tumuli on this part of the road and the excavations in the village attest a long and continuous occupation. At Walford, a short distance to the west of Brandon, are two tumuli on the right hand side of the road leading from Brampton Brian. I have a MS. account of the discovery on the 8th of February, 1736, in one of these tumuli of a vase-like earthen vessel of Roman form, with a beaded moulding around the swelling portion and around its base, but otherwise plain and without ornament. Its dimensions are, height 18 inches, diameter at the mouth 6 inches, at the widest part 14 inches, and at the base 12 inches. At the foot of a rough sketch the following account of it is given: "The above urn was broken by the country people at Walford in the hope of finding money in it; and the bones, when the urn was

broken were mixed with earth; as many as would fill a quart were taken up; there were human teeth, part of the skull and jaw bones. The urn was made of a yellow earth, and both urn and bones are now at Bramton." Mr. Evans tells me that about twenty years ago a quantity of Roman coins were found on the drainage of part of the Brampton Brian estate, near Walford, and that fragments of pottery are often turned up in a field a little higher up the valley, opposite Coxall Knoll.

R. W. B.

### WANT OF ACCURACY IN BOOKS RELATING TO WALES.

SIR,—A complaint appeared in a late number of the *Archæologia Cambrensis* (vol. iv, p. 383) of the frequent occurrence of egregious errors in Welsh books, several glaring instances of which were adduced. There are a few others of a similar nature, differing, however, in this particular, that some of them are found in English books by English authors; which also should be pointed out, lest future writers, for lack of caution, should unwittingly repeat them. The first I shall cite is an instance in which an illustrious prince of the first century, who bore the same name, though not the same surname, as a Welsh hero of the sixth century, is erroneously identified with the latter. In a small volume entitled *An Introduction to the History of England by Daniel Langhorne*, published in 1676, the author, writing of Caractacus, states in page 91, "This Caradock, surnamed *Frighfras*, viz., with the strong arm, is in the book of *Triads* named first of the three most valiant Britains; the Roman writers call him *Caratacus*, *Caractacus*, *Cataractacus* and *Catacrutus*." The author does not say in whose or what collection of the *Triads* Caradog was so named, nor where the book itself was to be met with, nor in fact does he make any other allusion to it. It is, therefore, not known, or at least it is uncertain, to what particular collection he refers. But as no book of *Triads* had been printed so early as 1676, it must have been a MS. to which the reference is made. Of the *Triads* which have since been published the only one in which Caradog Freichfras is mentioned first, is the 23rd (*Myvyrian Archaeology*, 1870, p. 389) of which the 29th (p. 403) seems to be another version. In this Triad Caradog Freichfras is named first of the three cavaliers of battle, or battle knights of the sovereign of the Isle of Britain. The three were contemporary with King Arthur and lived during the sixth century. And it is added that they were the bravest heroes of all the battle knights.

It will be in the recollection of many members of the Cambrian Archaeological Association that the late Dr. Wollaston delivered an interesting address on mosaics at the annual meeting held in August, 1864, at Haverfordwest. The address was illustrated by the exhibition of a large number of exquisite drawings of various examples, including some found in the *Thermæ* of the ancients, said to represent perfect facsimiles of the originals. In the same year Dr. Wol-

laston published a thin quarto volume entitled *A Short Description of the Thermæ Romano-Britannicæ* found in Britain and other countries. On page 10 of that work it is stated, "When Caractacus, his wife, and children were presented at the Imperial Court, they were viewed as objects of surprise and admiration; and when asked to what nation they belonged, Caractacus replied they were *Angli*, on which the Emperor courteously answered, he should have thought them *Angeli*, as they were so beautiful." In the *Annals of Tacitus* whence the account of the defeat of Caractacus, his subsequent betrayal, and his transmission a captive to Rome with his family, is derived, there is no mention made of children, but of only one child, a daughter. Nor is there any record of the conversation which is here said to have taken place between Claudius and the vanquished Briton, in which the latter is represented as asserting that which was not the fact, namely, that he and his family were *Angli*. But the query and the reply here quoted form a part of a well known dialogue usually attributed, not to Claudius with Caractacus in the first century, but to Pope Gregory the Great in the sixth century, with the slave merchants on seeing some Saxon youth exposed for sale in the market place in Rome. This blunder must be traceable to imperfect and confused acquaintance with ancient history, chronology, and ethnology.

In a pamphlet of 92 pages on *The Church and its Episcopal Corruptions in Wales*, published in 1855, p. 49, it is stated, "During these twenty-three years eight prelates occupied successively the chair of St. David." The twenty-three years here alluded to, as appears from preceding passages, include the period from 1737 to 1760, during which the Rev. Griffith Jones, Llanddowror, is said to have educated by the circulating schools which he had established, upwards of 150,000 of the peasantry and farmers. Had the author of the pamphlet consulted any reliable list of the episcopate he would have found that the number of prelates who held the see in succession during that period was not eight but five. Or had he intended to comprise the number of prelates during the whole time that Griffith Jones laboured as a beneficed clergyman in the diocese, that is from 1711 to 1760, a period of about fifty years, the number given by him as eight would in that case have been correct.

In the *History of Cilgeran*, Pembrokeshire, which was published by subscription in 1867, occurs the following erroneous assertion, which should be rectified by future historians and genealogists. "Of this marriage [the marriage of Cordelia Maria Colby with John Colby] there was issue four sons and four daughters," p. 130. Of the sons the order of seniority is given thus, "John the eldest, Robert the second, Charles and Edward. And the fourth daughter died unmarried." In a work published last year in two volumes, entitled *Annals and Antiquities of the Counties and County Families of Wales*, the issue of the above named marriage is stated to have been four sons and three daughters, where John is mentioned as the eldest son and Robert the fourth (vol. ii, p. 897). This is not quite

correct. The eldest son was not John but Hugh Owen, who died in 1831, at the age of eighteen years (*Cambrian Quarterly Magazine*, vol. iii, p. 396). The order of seniority in truth should, therefore, have been, 2 John (eldest son living), 3 Charles, 4 Edward, 5 Robert. For the egregious blunders in the *History of Cilgeran* there was no reasonable excuse. The author lived in the same parish and within a short distance of Rhos y Gilwen, where in 1867 Mrs. Colby and her son Edward resided, from whom accurate information might easily have been obtained. But there are other errors and blemishes in this work which should be emended. For instance, in page 128 it is asserted, "In the parish of Llawhaden is a place called Colby House," which assertion as regards the parish is incorrect. Colby, or Colby House as it is here called, where James Phillips, D.D., rector of Llangloedmor, the correspondent of Edward Richard and Samuel Pegge (*Camb. Reg.*, vol. i, pp. 344-6 and 355-6) died in 1783, is not in Llawhaden but in the adjoining parish of Wiston.

In an article detailing the particulars of a journey in America beyond the Rocky Mountains, printed in a recent number (*Hydref*, 1873) of the quarterly periodical entitled *Y Traethodydd*, there is an extraordinary misconception in figures. It is affirmed (p. 499) of the Pacific Railway that its elevation above the level of the sea is 800 feet at the highest point on the summit; but in the very next page the line is represented as having an ascending gradient of eighty feet per mile for thirty miles before reaching its culminating portion at Sherman Station, which would make the elevation there 2,400 feet. Whereas the altitude of the highest plateau where the Pacific Railway crosses the Rocky Mountains is known to the veriest tyro to be, not 800 or 2,400, but upwards of 8,000, or in more definite figures, 8,250 feet above the level of the sea.

A work now in the press under the title of *Hanes Llewelyn Meurig o Lwyn Meurig* is asserted by the author to contain nothing of an historical nature but what is strictly correct. In the first sentence of Chapter III, however, is an error in the date of a well known occurrence in the history of this country, of which neither the author nor the editor seemed to have been aware. It is an anachronism which every schoolboy ought instantly to detect. The sentence in which it occurs when translated reads thus: "A little time before the civil war broke out between Charles I and the Parliament in the year 1616 an Englishman of note came to live," etc., where of course the year should have been 1642. This shows the need in the Welsh language of a work for reference similar to *Townsend's Manual* and Haydn's *Dictionary of Dates* in English.

If writers of English books which treat of subjects relating to Wales, as well as Welsh authors, would only guard against making inconsiderate assertions, of the correctness of which there might be no tangible evidence, but on the contrary would take care to verify every fact, date, and figure, the truth of which for a certainty they might not happen to know, there would be no need for cautioning against committing such errors as I have pointed out in this letter.

And future writers, whilst escaping the risk of misleading others by being misled themselves, would be spared the labour of making emendations where inaccuracies ought not to exist.

I am, yours faithfully,

GLAN.

### INSCRIPTION AT GANLLWYD.

SIR,—Has the inscription at Ganllwyd, near Dolgelley, ever been noticed and read? It is on a rough-grained, angular piece of rock sticking out of the ground, and faces Rhaiadr Du. It does not seem to be ancient, although the letters are so weather-worn that they are almost illegible. I made out the following, which shows that the legend is Latin:

Olv . sowr . Religio loer ,  
Ra . aiseniuorem Conspicinnis Deum,  
Per inviae . unes . te a . pode . r Riea.

Of course the above is a very imperfect copy, but I have transcribed it as accurately as was possible.

I remain, yours truly,

J. PETER.

### STONEHENGE.

SIR,—The problem of Stonehenge, which has been a puzzle to antiquaries for many a long year, has at last been solved. In a lengthy paper "On Odinism in Scandinavia, Denmark, and Britain," which lately appeared in the Journal of a well known archaeological society, we are gravely informed that Stonehenge was erected by Hengist and his soldiers. The writer shall speak for himself, as it is but fair that the author of so important a discovery should do. Alluding to the statement of Geoffrey of Monmouth, that Ambrosius was buried at Stonehenge, he writes: "By weighing these facts together we shall be able to reconcile Geoffrey's statement with probability and with history. When his party had become triumphant, it was necessary to convert the great monument of Odinism into a Christian memorial. He accordingly buries Ambrose there; but merely says that Hengist was buried in a mound, after the manner of the Pagans. It would be more credible that Hengist, after the manner of his country and religion, should have erected this great Walhalla to Woden and to the memory of the men who had died fighting in the cause before he established his supremacy, which he did most effectually after the affair of the feast, according to Geoffrey's own statement; and he would make an effort to do honour to the religion now so seriously threatened, and to strike the nation with awe of the Saxon power. To remove such large stones required the energy of a Hengist, and the tackle, ropes, ships, and appliances of a nation of sailors like the Saxons. They would be more likely to erect such a monument than the Britons of that period, or their ancient predecessors, and they had a good reason for so doing."

When a matter is settled in this way, comment would be worse

than superfluous; but for the benefit of the uninitiated I may, perhaps, be allowed to remark that by "Odinism" we are to understand the religion of the Anglo-Saxon race, which the conquered Britons borrowed from them, and which somehow or other obtained the name of Druidism. The native Britons apparently had no religion prior to the Saxon conquest; and as far as one can see, the ancient Gauls must have derived their religion from the same source, for, if I rightly recollect, Cæsar represents the religion of both countries as identical. But he may have been as much mistaken on this point as Geoffrey of Monmouth was in regard to the builder of Stonehenge.

I am, Sir, your faithful servant,

BRITON.

### LLANDEW.

SIR,—You will, perhaps, allow me to append a few words to my note on Llanddew, which appeared in the last number of the *Archæologia Cambrensis*. In the list of the parishes of Wales (Plwyvau Cymru), printed in the *Myvyrian Archæology* (ii, 624), Llanddew appears as *Llan Ddwy*, the identical form used by the bards Hywel Dafydd ab Ieuan and Bedo Phylip Bach; while Llanddew, or Llandow, in Glamorganshire, stands in the same list as *Llan Ddw*. The latter name occurs in the *Iolo MSS.* (p. 221) as *Llanddw*, the final *f* or *v* having been elided; and the church is there stated to have been founded by Towdrig ab Teithfalch, a chieftain and saint of the fifth century.

There are at least a dozen churches in the Principality bearing the name of *Llanddewi*, and I believe the following is a tolerably complete list:—*Llandewi Aberarth* and *Llanddewi Brefi*, Cardiganshire; *Llanddewi Felfre*, Carmarthenshire; *Llanddewi Abergwesyn*, Breconshire; *Llanddewi Ystrad Enni*, *Llanddewi'r Cwm*, and *Llanddewi Fach*, Radnorshire; *Llanddewi* in Gower, Glamorganshire; *Llanddewi Ysgyryd*, *Llanddewi Rhydderch*, *Llanddewi Fach*, and *Llanddewi Nant Honddu*, or *Llantoni*, Monmouthshire. Among the extinct churches of this name, Professor Rees mentions *Llanddewi*, subject to *Llangammarch*, Breconshire; and there is a district church, built a few years ago, near *Llanrwst*, Denbighshire, which has received the same appellation. None of these names, either colloquially or in the written language, are ever shortened into *Llanddew*, but they always receive their full pronunciation in three syllables.

Yours truly,

CERETICUS.

### INSCRIPTIONS.

SIR,—I regret that I cannot reply to Mr. J. Rhys' communication in your October number, as it would have given me an opportunity of a further explanation of my views on the subject at issue, as well as of correcting some errors into which that gentleman has fallen. My reason for this course of action is this, that several paragraphs



in his letter contain personal allusions by no means complimentary to myself; and as I have no desire to make the pages of our Journal the vehicle of unpleasant recriminations, I think it, therefore, better to decline the controversy, at least for the present.

RICHARD R. BRASH.

### WELSH WORDS BORROWED FROM LATIN, ETC.

SIR,—I willingly concede to Mr. Rhys that I have laboured under a misconception in imagining that he intended to imply that all the words in his Glossary had been actually proved to be borrowed by the Cymry from other languages; respecting which, in placing like forms of Latin and Welsh in juxtaposition, he has simply left the inference to be drawn by the reader. The instances, however, in which he has hitherto expressed any doubt of the fact are exceedingly few; and if he will allow me to do so, I will venture to express my opinion that if he would place a distinctive mark against those which he is prepared to admit may possibly be referrible to some root (though as yet, perhaps, undiscovered) in an older Aryan tongue, it may prove useful in preventing the possibility of similar error in future. Since the appearance of his letter I have been at the pains of examining somewhat more closely his list, as far as it has hitherto extended, and find that, out of a total of, say two hundred and forty words, about seventy have appeared to me to be possibly deducible from a common source with some other tongue; while the proof of the derivation from the Latin of some thirty others would seem to be at least doubtful; leaving about one hundred and forty fixed indisputably as having been borrowed mostly from the Latin; with the addition of a few proper names from the Greek or Hebrew, probably through the medium of the Latin. These there are now, perhaps, sufficient data for classifying under the following heads:—1. Proper names, as *Aron*, *Emrys*, *Austin*. 2. Words taken from Latin and Greek derivatives, as *caeth* from 'captus' (à 'capio'), *doeth* from 'doctus' (à 'doceo'), *esgyn* from 'ascendo'. 3. Phrases which, from their being already in common use in the Latin, it became convenient to embody also in the Cymric, as *ar ddisperod* (qu. from 'dispersio' rather than 'disparatio'?). 4. Legal terms, as *cynghaws*, *cynghaw-sedd*, from 'concausa'. 5. Words and phrases connected with ecclesiastical practice and discipline, together with others necessary for the expression of ideas, the primary conception of which must have been derived by the Britons from intercourse with the foreigner, as *bendith* from 'benedictio', *callawr* from 'caldarium', *diafol* from 'diabolus'.

On the other hand, it appears to me that derivations suggested in the following ways require to be received at least with caution: 1. Monosyllabic words identical, or nearly so, with Greek or Latin in sense and form, apart from their termination, as *arch* and 'arca'. 2. Words nearly resembling both a Greek and Latin word both in form and sense, but traceable possibly to a Welsh root, as *calaf*, *κάλαμος*, 'calamus'; W. root, *cal*, a stalk. 3. Words significative of

common objects of sense, or of the necessities of life, or objects in ordinary use among even a rude and untutored people, as *oed*, Lat. 'ætas'; *boch*, Lat. 'bucca'; *corn*, Lat. 'cornu'; *carw*, Lat. 'cervus'; to which may be added *curw*, anciently *cwryf*, Lat. 'cervisia', though not in the Glossary. 4. Words which could have been borrowed only from those *medice* or *infimæ Latinitatis*, may rather have been adopted, conversely, by the conquerors from the conquered; e. g., *bassus* from *bas*, *blacus* from *blwch*, *bottus* from *both*, *battus* from *bad*, originally *bat*. There is no reason why the same rules for mutation should not have been applied, as it were, both ways, *mutatis mutandis*, in some instances, though not, probably, in all. The examples of certain proper names may be found instructive on this point. Our romancing historian, Geoffrey of Monmouth, gives *Buddig* = Victoria, as British for Boadicea, where we find the modulation of *u* into *o*, which is parallel with that of *bucca* and *boch*. And by a like process Edward Lhwyd, who may be termed the father, in its rude commencement, of the modern science of comparative etymology, has attempted to restore the British form of the names of Gallic chieftains mentioned in Cæsar's *Commentaries*. But I am still disposed to believe that, even in cases where the general rules of Aryan philology seem to have been fully carried out, derivation from one or other language is by no means always, or necessarily implied. In the breaking up of a primitive language into separate and distinct but still cognate branches, words will fall naturally each into its own place, according to the genius of each tongue, and thus present an appearance of derivation where, in fact, none exists, or ever perhaps existed, save in the normal but long forgotten form of speech, whatever that was, the original fount of them all.

Thus, although I quite concur generally in Mr. Rhys' remarks respecting the arbitrary manner in which words have been adopted by nations from other languages into their own, I cannot agree with him so far as to think that such changes should be taken for granted as likely to have happened in the case of any considerable number of words expressive of the simplest ideas, and needed for the interchange of those ideas in the everyday intercourse of the people to whom they belong. Nor are the instances adduced by him from the English by any means such as these. As to the few examples which I caught up at random from the Glossary in my last letter, I must acknowledge myself not fully converted by the reasoning, however ingenious, in Mr. Rhys' reply to my own, in which it appears I have not been entirely successful in making myself understood. I certainly wrote *βραχι*, not *βραχ*, as the stem of *βραχιων*; and if, as Mr. Rhys suggests, the original Welsh word was *brech*, it needs no further argument to show that the root may have been Celtic, without recourse to the derivation of the lexicons from the Greek comparative *βραχιων*. The series given by Mr. Rhys (Gloss., p. 269), is—"Der. 'brāchium'; W. '\*brachi', '\*brechi', '\*brech', 'breich', 'braich'." If the original Welsh root was *brech*, I have no difficulty in agreeing with Mr. Rhys that the *i*

would naturally be assumed into the later forms, *breich* and *braich*. As to *collis*, *altus*, and *gallt*, if I am precluded, by absence of authority, from assuming the existence of a direct series, *callt*, *gallt*, *allt*, I am still unconvinced that the Latin and Welsh forms may not have been derived independently from some primary source now lost; and in this view I conceive I am supported by the existence of the good Welsh word *alp* (whence *Alpes*, the Alps), itself derived from the intensive particle *al*. As to *arian* and *aur*, I regret that I cannot agree with Mr. Rhys in the admissibility of his argument from assumption of the ignorance of the Britons of those metals, of which they may well have gained a knowledge before their migration from the East, albeit unable to work them. Doubtless Greek and Latin words are not necessarily derived from the Sanscrit because the root is contained also in the latter; but the greater the number of words containing the same root in languages of the same family, the greater, it appears to me, is the probability that all should have derived their origin from a common and still earlier source. In the *Abridgment* of White and Riddle's *Latin-English Dictionary* (1865), s. v., we are told that *argentum* is akin to the Sanscrit *rajatam*, from the root *raj*, to shine; and *aragetud* was used *pro argento* in Oscan, according to Corssen. Now Pughe's Dictionary gives as the root of *arian*, *air*, 'brightness', with which he connects also *airon*, 'a bright one' (a name for rivers), and *airos*, 'bright or flame-colour'. Under the forms *raj*, *ari*, and *arg*, the same root is apparent in all the five languages. Again, *aurum*, in the former work, is said to be akin to the Sanscrit root *ush* (*urere*), meaning 'the burning thing', i. e., the glittering, shining metal. The root *ur* is, perhaps, visible in *urael*, the Welsh for asbestos; and seems to suggest the series \**us*, \**ur*, *eur*, *aur*, as the progressive stages of formation.

I cannot conclude without asking Mr. Rhys to believe that, while I entirely appreciate the difficulties that beset the path of his investigation, I feel gratified that it has been undertaken by a Welshman and a scholar so well qualified by learning and ability for the task. But it is no less an authority than Max Müller who says that "many have failed by imagining that what has been found to be true in one portion of the vast kingdom of speech, *must* be equally true in all. This is not so, and cannot be so. Language, though its growth is governed by intelligible principles throughout, was not so uniform in its progress as to repeat exactly the same phenomena at every stage of its life. As the geologist looks for different characteristics when he has to deal with London clay, with Oxford clay, or with old red sandstone, the student of language, too, must be prepared for different formations."<sup>1</sup> All that I would venture to suggest is that the general rules of Aryan philology, though excellent guides in themselves, must not be overstrained. If at any time they refuse to harmonise with the facts of history or the conclusions of reason, so much the worse for the rules.

Yours truly,

HOWEL W. LLOYD.

<sup>1</sup> *Lectures on the Science of Language*, 6th ed., ii, p. 24.

# Archæological Notes and Queries.

*Note 30.*—*LLYFR DU CAERFYRDDIN.*—Besides the text of the *Black Book of Carmarthen*, published by Mr. Skene, in the *Four Ancient Books of Wales*, the MS. contains several noteworthy additions in different hands. Mr. Skene has referred to some of them; but there are others, which should be carefully examined, as they may contain important information. In hastily examining the book at Towyn Eistedfod I noted down the following:

Fo. 3, "שכר גרונ". Fo. 4, several lines in the form of a note, in a very small hand. Fo. 9, "kym hen ach doyth ach nyd," etc. (See Skene, ii, p. 315, but inaccurate). Fo. 20, two lines at the bottom of the page, in Gothic letters, but rather faint. Fo. 22, at the top of the page one line. Fo. 24, at the bottom of the page, "Merddin mab Morfryn a ganodd yr .... sydd scrifenedic yn yr wyth," etc. Fo. 28, recto, at the bottom, seven lines. Fo. 29, notes on the margin. Fo. 30, on the margin, "A dyhedd yn gwynedd," etc. Fo. 40. There seems to be a break in the book here, as well as in one or two other places. Fo. 41, at the bottom, in Gothic hand, "Creaudir," etc. Fo. 42, at the middle of the page, in court hand, "Tapwm (?) pisc." Fo. 45, a note at the top. Fo. 49, on the margin, "Nid", etc.

JOHN PETER.




*Note 31.*—*THE DRUMLOGHAN STONES.*—It is my unpleasant duty here to correct or rather to cancel what I wrote in the January number of the journal, respecting one of the Drumloghan Stones read by Mr. Brash *Deagost Maqi Muco*, which I proposed reading *Digoz*, etc. This turns out to be moonshine, for the Bishop of Limerick kindly informs me that the character which had been read *st* is simply the ordinary one for *s*; with this Dr. S. Ferguson agrees.

JOHN RHYS.

*Note 32.*—*THE DOBUNNI INSCRIPTION.*—As to the Tavistock inscription of which we have Dr. S. Ferguson's account, and which he reads DOBVNNI FABRI ENABARRI, it is just parallel as far as it goes with the Llangian one; this reads MELI MEDICI FILI MARTINI IACIT. DOBVNNI appears in later Welsh as *Dubunn* (*Cambro-Brit. Saints*, pp. 82, 100), *Dubun* (p. 102), *Dobun* (p. 144). The latter part of ENABARRI occurs in BARRIVENDI and VENDVBARI on the Llandawke Stone. The last mentioned strongly reminds one of the Irish name *Finnbharr*, said to have been borne by the founder of the see of Cork. Similarly ENA is probably related to a name *Enna*, which occurs in the *Chronicon Scotorum*. As to the name MELI it seems to form a part of *Melltteyrn*, the name of a church in Lleyrn; now it is pronounced *Mylltthyrn*, if I am not mistaken, by the natives.

JOHN RHYS.

*Note 33.—TANGUSIUS.*—In the last instalment of the *Celtic Remains* under the heading *Beuno* we have the sentence "He [Beuno] was brought up by *Tangusius*, a holy man, at Gwent, and was ordained priest." Now the name *Tangusius* looks old, and has a special interest for me, as being of the same class as *Trenegussus* and *Gurgust*, *Cingust*, etc.; for all these seem to imply forms in *usius* with the *i* either assimilated to the *s* or modified into a dental. The question is where does this name *Tangusius* come from? who is the earliest authority for it? I hope some one of the readers of the *Journal* will be able to enlighten me on this point. JOHN RHYS.

*Note 34.—BARDIC SYMBOL.*—In reading through *The Battle of Magh Rath*, published for the Irish Archæological Society (Dublin, 1842) and translated by O'Donovan, I came across the following piece of learning, which I give in the translator's words: "A letter for every succession, which we said above, means the first letter, by which succession is completed for raising every project, and the beginning of every alphabet; its name is the excellent, triangular A, by which is understood [*i. e.*, symbolised] the Trinity of Three Persons; and it was ordained that it should be placed at the beginning of every alphabet, because the name of the first creature of all the creatures which God created was written by this letter, viz., Angel; and the name of the first man that was created was represented by this letter A, viz., Adam; and it was the first of Adam's speech, as the author sets forth: Adraim, adraim thu-sa a De," etc. (Adoro, adoro te Deum, etc.) Now this seems clearly to point to the same origin whence Welsh bardism derived our Eisteddfodic , which we are told stood for the name of God in the alphabet of ten letters. I need only refer the reader to Mr. Stephen's paper in the *Archæologia Cambrensis* for 1872, p. 188, he gives a triangular A, which answers very well to the Irish triangular A, say of the Book of Kells—in both cases only the internal angles are to be counted, it would seem. Possibly, however, our  should be rather derived from the Hebrew , or from an open A, which occurs frequently at Carleon on pottery of the Roman period; this resembles a V upside down with a third line in the middle which produced would bisect the angle, but as far as I remember it never is produced. But it seems that it is unknown in later inscriptions. Should this scrap put some of our archæologists on the way to give us the history of the symbol, I should feel delighted. JOHN RHYS.

*Note 35.—MUCOI.*—It will be remembered that the word *mucoi* occurs on the Bridell stone; it occurs frequently in Irish ogham and a good many attempts have been made to explain it of late, but none of them seems probable, excepting one which has been quite overlooked, this comes from Stokes and is to be found in Kuhn's *Beiträge*, i, 344, 345, where he quotes, without allusion, it is true, to inscriptions, instances of *maccu* and *mocu* meaning grandson, descendant from the *Liber Hymnorum*, *Vita Columbae*, *Annals of Ulster*, and *Tirechan*. From these there can be no doubt that our *mucoi* is

the same word. Further it would seem to contain in its composition an element from the same origin as the modern Irish word *o* or *ua*, 'grandson, descendant,' and to be in modern Welsh no other than *macwy*, 'puer, armiger, masculus' (Davies). JOHN RHYS.

*Note 36.*—TREN.—*Tren* occurs as a personal name in some of our inscriptions; I believe it also occurs as the name of rivers in Wales, and it would possibly throw light on the original meaning of the word if some one of your contributors could tell us where rivers bearing this name are, and of what description they may be, rapid or sluggish? JOHN RHYS.

*Note 37.*—ARTHURIAN LOCALITIES (*Note 27*, vol. v, p. 88).—In my list of Arthurian Localities which appeared in the January number of the *Archæologia Cambrensis*, *Gwely Arthur* (p. 90, line 1) has been misprinted "*Gwel Arthur*." The following names have occurred to me since that note was printed:—

*Cader Arthur*, near Cors y Gedol, Merionethshire (figured in the *Archæologia Cambrensis* for 1869, p. 134).

*Coetan Arthur*, close to the village of Dyffryn, and within a short distance of the preceding cromlech (*Cader Arthur*).

*Coetan Arthur*, or Maen Chwyf, at Llweddiarth, Anglesey (*Murray's Handbook for North Wales*, p. 71).

*King Arthur's Table* (*Bwrdd Arthur*) at Moccas, Herefordshire (*Murray's Handbook for South Wales*, p. 120).

*Llys Arthur*, in the parish of Llanuwchllyn, Merionethshire. (*Bye-Gones*, i, 154). PEREDUR.

*Answer to Query 20* (vol. iv, p. 292).—Your correspondent Dyvedon asks what places are meant by *Scotoburgi apud Pembrochienses* and *Gotobergi*, names which occur in some of the letters of Edward Llwyd. I can satisfy him as to the former of these names, leaving it to other correspondents to tell us where the learned antiquary was when he dated his letter "*Gotobergi*." The place intended is *Scotchburgh*, near Tenby, in Pembrokeshire. In the *Archæologia Cambrensis* of 1851, p. 52, will be found a letter from Llwyd to the Rev. John Lloyd, dated at this very place ("*Scotchburgh*, near Tenby, in Pembroksh."), and a woodcut representation of "*Scotchburgh*, or *Scotboro' House*," as it stood in 1850, is prefixed to the correspondence. TYDECHO.

### Miscellaneous Notices.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—The Annual Meeting will be held in the month of August next, at Wrexham, under the presidency of Sir W. W. Wynn, Bart., M.P. The exact time has not yet been determined; but it will be probably about the first week in August. Arrangements are being made for the formation

of an influential Local Committee ; and a temporary Museum will also be established, if suitable accommodation can be had. The programme, containing full details, will be published in the July number of the *Archæologia Cambrensis*.

**HARLECH CASTLE.**—Our readers will be glad to learn that the Queen has been pleased to appoint W. W. E. Wynne, Esq., F.S.A.; of Peniarth, Constable of the Castle of Harlech, in the room of the Hon. T. Pryce Lloyd, deceased. By the charter of Edward I the Constable of the Castle is, *ex officio*, Mayor of Harlech.

**PRESERVATION OF ANCIENT MONUMENTS.**—Sir John Lubbock's Bill for the Preservation of Ancient Monuments, which stood for second reading in the House of Commons on the 15th of April, was rejected by a majority of fifty-three in a house of two hundred. Many of the provisions of the Bill appear to us vague and unsatisfactory ; but some of the arguments directed against it were simply puerile. Like the Bill of last year, with which it is very nearly identical, it almost entirely ignored the claims of the ancient monuments of the Principality. We confess our entire ignorance why King Arthur's Coit in Gower, for instance, should be taken at once under the protection of the law, while dozens of other cromlechs equally deserving of preservation, and perhaps running a greater risk of demolition, should be left without its pale. Whatever might be its merits, the rejection of the Bill can hardly be considered a loss to Wales. Cornwall and Devonshire, two counties rich in primæval remains, fared, if anything, worse even than the Principality ; and there is no apparent reason for their exclusion, except that they happen to be the most Celtic portion of England. "Saxon" monuments appear to be the only remains which Sir John Lubbock considers worth legislating for their preservation.

**LLANWDDYN.**—A few months ago, as some of the workmen of Sir Edmund Buckley were pulling down an old wall at Eunant, Llanwddyn, Montgomeryshire, they came upon about a dozen pieces of silver coins, mostly of Queen Elizabeth and James I. They were found lodged in a cavity between the stones, where in all probability they had been concealed during the civil wars ; in connection with which many skirmishes are known to have been fought in this locality, as may be seen by a contemporary document published in the first volume of the *Archæologia Cambrensis*, p. 33 ; and place-names in the district, such as *Y Gadfa* (battle-field), *Erv'r Beddau* (graves-acre), and *Garris* (garrison), corroborate the fact. The coins are now preserved at Plas, Dinas Mawddwy, Eunant being the property of the owner of that mansion.

**POWYSLAND MUSEUM.**—We learn with great satisfaction, by the last instalment of the *Montgomeryshire Collections*, that the Committee of the Powysland Museum are in a position to report that a contract



has been entered into for the erection of the building ; and that the contractor has commenced the work, and undertaken to deliver it complete on the 15th of June next. The building fund is still deficient by about £60, and some expense must be incurred in providing internal fittings ; the Committee, therefore, solicit further donations for these purposes. They also desire contributions of archæological relics as well as objects of natural history, books, manuscripts, works of art, etc., connected with the district, for deposition and preservation in the Museum ; and there is but little doubt that the patriotic inhabitants of Powysland will respond to the appeal. Great credit is due to Mr. M. C. Jones, the Honorary Secretary, to whom the project owes its origin, and through whose indefatigable exertions it has been brought to its present advanced state.

MEDIAEVAL LATIN-ENGLISH DICTIONARY.—The Rev. Edward Arthur Dayman, B.D., Rector of Shillingstone, Dorset, Prebendary of Sarum, and formerly Fellow and Tutor of Exeter College, Oxford, has nearly ready for the press *A Mediaeval Latin-English Dictionary*,—a work which promises to be of the greatest service to the antiquarian student. This Dictionary, which is founded on the *Glossarium* of Du Cange, differs, we are told, from that great work chiefly in the following points:—1. It is no mere translation or abridgment of Du Cange, but it embodies everything of importance in that work ; and many new words are also added from glossaries, mediæval authors, charters, and other sources ; especially from the glossaries appended to the works published by the Record Commission, under the direction of the Master of the Rolls ; and from other works, such as the *Promptorium Parvulorum*, edited for the Camden Society by the late Mr. Albert Way ; *Notes and Queries* ; and the works on ancient music by Mr. W. Chappell. 2. Other meanings besides those found in Du Cange are given to particular words. 3. In some of the longer articles an analysis or classification of meanings has been attempted. 4. Large additions have been made in those subjects on which Du Cange is often rather meagre, as in English law, in medical terms, in botany and other branches of natural history, in the Latin of the schoolmen and of patristic writers of the Western Church. To render the work more complete and more worthy of the attention of the public, the author invites the suggestions and corrections of all who feel an interest in the subject. The Dictionary will be comprised in three volumes, small quarto, and will be published by Mr. Murray of Albemarle Street.

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### Collectanea.

In the last number of the *Archæological Journal*, Mr. J. Jope Rogers records the discovery of some Romano-British or late Celtic remains made at Trelan Bahow, St. Keverne, Cornwall, about forty years ago, but not published until now. These remains were found

in some graves in a field called the "Bahow," situate near the southern margin of Goonhilly Down. Each grave was formed of six stones set on edge,—two at each side, and one at each end, besides the covering stone. They were placed nearly east and west. A bronze mirror excellently preserved, several beads of vitreous substance, some gilded rings, parts of fibulæ, and other bronze ornaments, all apparently objects of personal decoration, were found in one of these graves. The others appear to have been empty. The bronze mirror, of which a drawing is given in the *Journal*, is an object of great rarity, only five others of like kind having been discovered, four in England and one in Scotland. They are considered by Mr. Albert Way, Mr. Franks, and other authorities, to be of late Celtic workmanship. This mirror and the other relics found at Trehan have been placed in the British Museum.

THE BONE-CAVES OF THE WYE.—At a recent meeting of the Worcestershire Natural History Society, Mr. G. W. Hastings, President of the Society, gave an account of some bone-caves discovered on the banks of the river Wye, near Symond's Yat, in Herefordshire. He, in company with Dr. Carpenter and the Rev. W. Symonds, F.G.S., had visited the locality, and made some remarkable discoveries. The precise number of the caves had not been ascertained, but there were supposed to be from twelve to twenty, of which only three had at present been investigated. His party confined their examination to one of these three. In clearing out the rubbish on the upper surface they found two human skeletons and coins and ornaments of the Roman-British period. When they had cleared out the mould at the top, which was of a modern period, they came to a floor of solid stalagmite, so thick and hard that it had to be blown up with gunpowder. Below the stalagmite was another layer, and in it the bones of the common black bear, and nothing else. At the bottom of this layer was a second bed of stalagmite, two feet thick, which they also blew up with powder; and beneath this they found an immense mass of fossilised bones of extinct animals, the remains of a mammoth in a marvellous state of preservation, and the bones of the woolly rhinoceros, the cave lion, the cave bear, and the hyena, the last-named very numerous. He had no doubt that previous to the stalagmite period this was the cave of the extinct species of hyena called the "cave hyena" by geologists, and that these hyenas inhabited the cave for centuries and dragged hither the remains of the creatures on which they preyed. An immense quantity of these bones of extinct animals had been got out of the cave, and the tenant of the property, a Scotch farmer, said he had for some time been manuring his fields with the bones of extinct animals which ages ago ranged over his holding. In connection with his subject, Mr. Hastings diverged to that of the antiquity of man, which he was of opinion dated further back than was generally admitted; and, in incidentally referring to the evidences found in this country, and in more northern latitudes, of it hav-

ing at some time grown tropical plants, he started a theory that the axis of the earth had been slowly altered, and hence the change of temperature, etc. With regard to the bone caves of the Wye he proposed that the Society should obtain possession of one of them and open it on its own account, a suggestion which was cordially accepted. A short discussion followed, in the course of which none of Mr. Hastings' conclusions were challenged.

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AN important discovery of archæological interest has been recently made in Norway. A tumulus, a few miles to the north of Frederikstadt, has been explored, and, embedded in a sort of stratum of clay at its base, has been found the hull of a vessel, made completely of oak, and evidently of great age. Both ends taper, so that it is difficult to tell the bows from the stern; the vessel, moreover, is rather "squat" and low in the water. The length of the keel is about 44 feet and the breadth of beam about 13 feet. Various circumstances combine to prove that it must have been a war vessel for coast use. It was propelled by oars and sails, and there are traces of elaborate carving about the sides. In accordance with an ancient practice in Sweden and Norway, allusion to which is made in some of the Sagas, the vessel was brought hither to cover the remains of its captain, fragments of whose dress, horse accoutrements and harness have been discovered. This vessel is said to date from the time of the old Vikings, and the Society of Antiquaries at Christiania, with a due regard for its historical and archæological value have caused the entire lot to be conveyed to Christiania, with a view to its being set up within the precincts of the university.

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ARCHÆOLOGICAL science on the continent has sustained a serious loss in the sudden death of M. Charles-Ernest Beulé, sometime Professor of Archæology at the Bibliothèque Impériale, and perpetual secretary of the French Academy of Fine Arts. M. Beulé was born at Saumur in 1826, and was therefore in his thirty-eighth year at the time of his death. He published several works relating to Greek archæology, and contributed much to the *Gazette des Beaux Arts* and other publications. He also made successful explorations on the site of Carthage.

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THE Congress of Slavic Archæology will be held at Kiew from August 14 to September 3.

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THE seventh session of the International Congress of Archæology and Prehistoric Anthropology will be held at Stockholm from August 7 to 16th. A grant of 20,000 francs, to cover the expense of the Congress, has been asked of the Diet, and entertainments will be given by the town and the king.

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IN recently digging for gravel at a depth of 18 inches on the irrigation farm at Beddington have been discovered the remains of a

Roman warrior, who had evidently been buried in his armour, together with some arms. Some time previously the remains of a Roman villa were found in the same neighbourhood, and a quantity of coins Roman and British between Croydon and Norwood. In the above locality have been found distinct traces of hut circles, in the fields south-east of Woodcote, and near Wellington Manor House, and it is supposed that the Roman town of Noviomagus occupied the southern portion of the parish. The Roman villa was found between Beddington Lane and Hackbridge Station, or very nearly in the direct line from Woodcote to Streatham. The evidence from the coins would give a Roman occupation of the locality from A.D. 258 to A.D. 375. According to ancient evidence a number of Roman roads converged in this neighbourhood, proving it to be an important position during the time of the Roman occupation of Britain. The investigation of this find has been referred to the Surrey Archæological Society.

At the meeting of the Society of Antiquaries, March 12th, the Rev. W. Egerton, rector of Whitchurch, Salop, described the alleged discovery in that church of the body of the great Talbot, first Earl of Shrewsbury, who was killed at Chastillon, in the year 1453, in the sixtieth year of his age. The skull bore traces of having been cleft with a blow of a battle-axe, and each bone was wrapped up carefully in cerecloth, which would seem to corroborate Leland's statement that the body was originally buried in France, and was afterwards brought over by his grandson, Sir G. Talbot, and interred in the old church (which fell down in 1713) at Whitchurch, Salop, in accordance with the desire expressed in the earl's will made at Portsmouth in 1453.

#### CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—1873.

##### STATEMENT OF EXPENDITURE AND RECEIPTS.

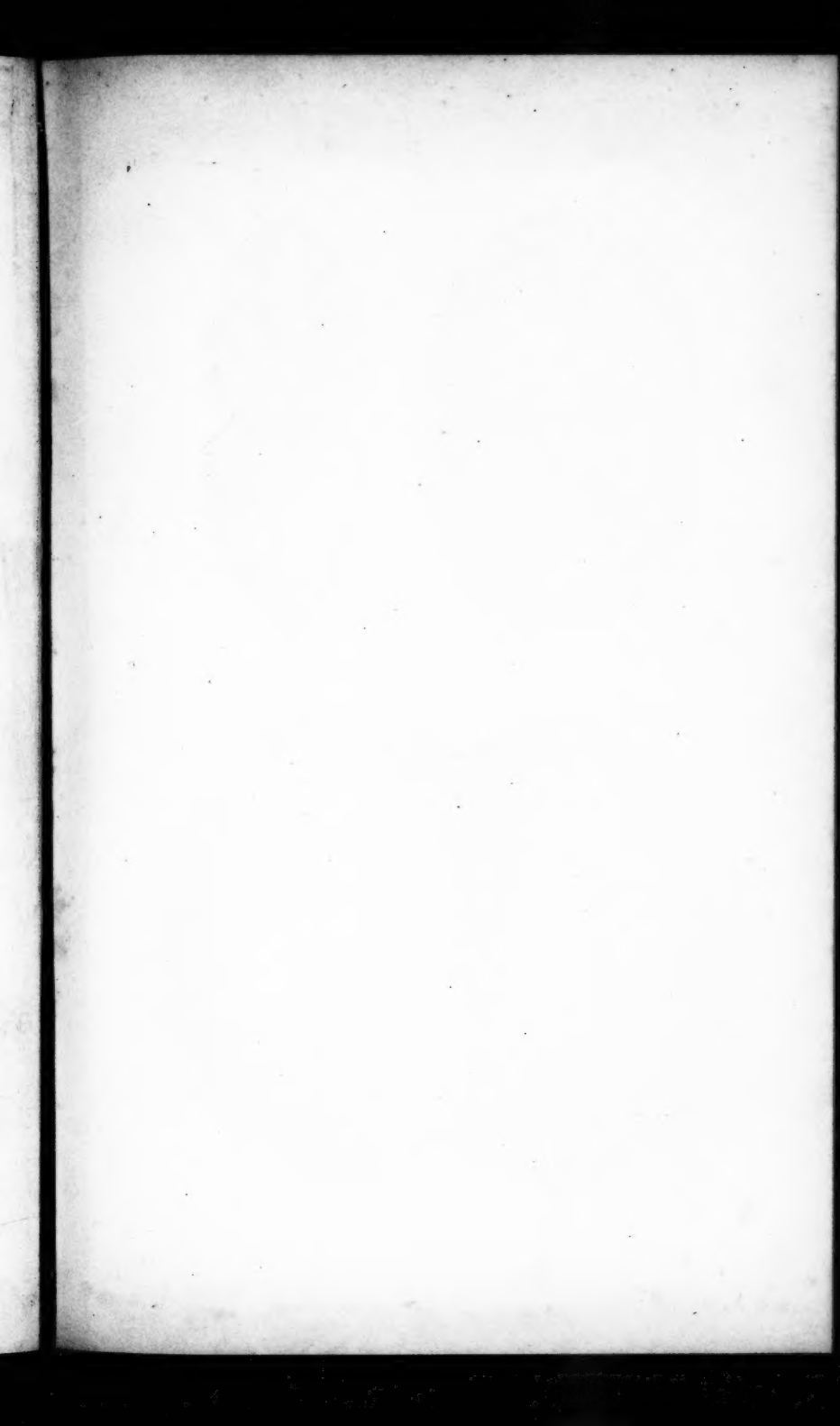
EXPENDITURE.				RECEIPTS.			
		£	s. d.			£	s. d.
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„ Engraving	-	-	38 9 3	„ Knighton Meeting	-	19	6 8
„ Editor	-	-	50 0 0	„ Numbers sold	-	7	5 0
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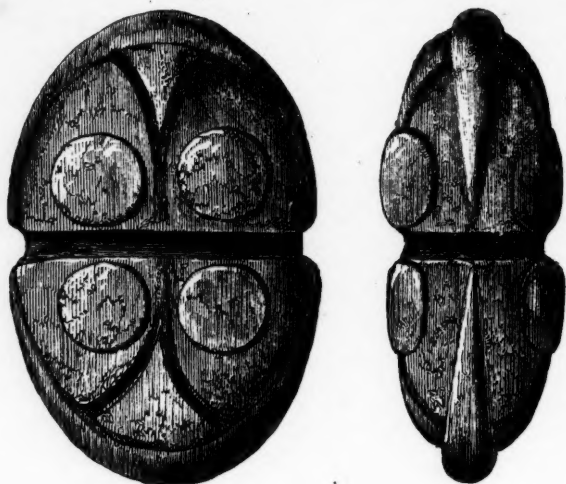
*Audited and found correct.*

THOMAS POWELL, } Auditors for  
JOHN MORGAN, } 1873.

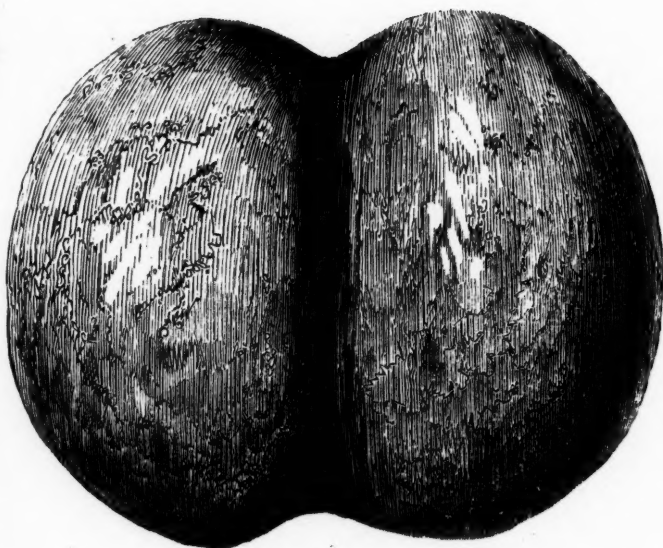
JOSEPH JOSEPH, F.S.A., Treasurer.

Brecon: 16th March, 1874.





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2.

STONE IMPLEMENTS, ANGLESEY.

